THE CHURCHMAN.

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POETRY.

For the Churchman.

A SONG OF PROPHECY;

THE WITNESS OF CHRIST AND THE CHURCH.

Μαρτυρία τοῦ Ἰησου—το πνευμα τῆς προφητείας.
Αποκ, xix. 10.

VI. Voluntary. VII. The Prophetic voice on Moriah.

VI.

Fair is the face of nature,—sweet the spell
Wherewith she binds her genuine worshipper,
When breathes from forest old, from stream and dell,
Rare music for the heart that loveth her;—
When at bright morn or sunset's gorgeous hour,
Th' entranced spirit owns her genial power;
Or when in loveliest hues which twilight flings,
With magic touch, o'er all created things—
In the bright mirror of the placid streams
Imaged with stars and clouds—in brilliant gleams
Of midnight's solemn reign, the awaken'd soul
With vision purified from mists of sense
By earthly bonds uncheck'd,
Sees but the veil, which hides the wondrous WHOLE
Of the great temple which Omnipotence
Hath reared for His Elect.*

Bright are these all and fair:—nor less attract
The wild and stern magnificence of heaven,
When the empyrean concave,—tempest-wrackt,—
In gulfs of gloom by lurid fire is riven,
While, mid the drear profound, on chainless pinion
The storm is rushing on its mad career,
Confounding earth and sky in black dominion,
Peopled by howling shapes and sounds of fear:—
Nor less, the deep roar of the cataract
Or voice of ocean on his sounding shore,
Or winds that through the echoing forests pour
Their many-voiced anthems, swelling on
Round her primeval altars, wierd and green,
Mounds of old realms and mighty empires gone,
Sole monuments to tell of what hath been.

Albeit the muse, from nature's altars turning
With lingering fondness, seeks a holier track;—
She would not quench the pure instructive yearning
Which oft to nature's bosom calls her back.
For still her every beauty kindleth love,
And thrills with bliss all sensual bliss above,
And in the rapture, born of earth and skies
In spring's soft kiss, in summer's warm caress,
In autumn's bounteous smiles and roseate dyes,
She owns the magic of her loveliness;—
The charm, which sinks as an entrancing spell
Into the heart of hearts, departing never,
Glassing bright forms as in a crystal well,
And tinged with hues of living freshness ever.

A fount of truth divine
There is, upspringing ever fresh and bright,
Fast by the Temple's consecrated shrine,
Where still to faith's unclouded sight,
Spirits of love hold vigil, day and night;—
There, kneeling humbly at the altar-stone,
The Church invites us freely to receive
The living treasure which, to her alone,
For health of dying men, her Lord did give.
There, in the shadow of the mercy-seat,
The secrets of the world's true history,
By God's own pencil sketched, our eyes may greet
In vivid outline, and bright imagery;
The Spirit and the Bride, to that true home
Of rest and peace, invite our wandering feet;
Therefore to thee, blest Mother! will we come:
Though now no fervor strong
Like that which fell as living fire from heaven
When woke the old prophetic song,
To mortal lay, in latter days is given:
No rapture high, no harmony divine,
As that which rose of old
O'er Salem's glittering towers, and kindling roll'd
Round Sion's sacred shrine.

VII.

How brightly rose the pleasant Summer morn
On thy bold height, Moriah! Ere the sun
Looked out from his pavilion, or the stars
Had faded in the zenith, from afar
Threading the mountain dells, and wandering on
With patient foot o'er many a spreading plain,
The patriarch came; and when his musing eye
Caught the first burst of sunshine as it stream'd,
All gloriously, athwart the towering crags,
Dismissed his simple train, and nerved himself
To climb the summit with his darling child.

A trying hour pass'd by:—and there, alone,
The Father of the Faithful humbly knelt
Before the altar, which his trembling hand
Had piled upon the mount, for sacrifice.
The wood ranged duly on the mossy stone,
The sacrificial knife beside it placed,
Gave token of the near solemnity;
But what the victims? Mark the pang which darts
At times across his features, pale with awe,
But tranquil else, with resignation deep
And faith's serene, unutterable glow.
The victim, yielded to his God, is there,
That beauteous youth that o'er the altar bends
With glowing lip, and meek, inquiring eye,
His lov'd, his only child, the boon of heaven
To cheer the sadness of declining years;
The earnest of the fruitful promise, given
In Hebron, when the Almighty pass'd in flame
Thorough the darkness, and renewed ere long
By those bright messengers that on the plain
Of Mamre, visited his lonely tent,
When twilight over sunset deepening stole,
And th' unnumbered stars, emblems most meet
Of generations yet to spring from him,
Lit up the vast empyrean:—even he,
The child of joy and hope, upon that pile
Hangs, waiting for the stroke.
In that dark hour,
How bright the triumph of the faith which looks
Through gathering clouds with steady glance to heaven.
How signal faith's reward! E'en while his arm
Was rais'd to strike the victim, while the eye
Of the heroic sire, a parting glance
Snatch'd of those radiant features: and upturn'd
In tearful resignation to the sky,
As deeming ever faithful, Him that asked
A service so affecting;—there is heard
The voice of the angelic messenger.
Prepared by God, a sacrifice awaits
Hard by the altar, and the child, restored
To the warm bosom of paternal love,
With richer, nobler promises. For thus
The heavenly message ran:—"Have I not sworn
Even by myself"—saith God—"because thou hast
Faithful in trial proved, and not withheld
Thy son, thine only son—in blessing, I
Will bless thee, and thy seed will multiply
Even as the stars in heaven, and as the sand
Upon the borders of the spreading sea;
And all the nations of the earth shall be
In this thine offspring bless'd: for that thou hast
Obey'd my voice!"
Behold the Promised One
Whose day the Patriarch desired to see,
And saw it and was glad;—th' Incarnate Lord,
The Son of God himself, on Calvary
Offered for man's redemption, once for all,
When fulness of th' appointed time should come.

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* See a sermon of the Rev. J. H. Newman on the "Invisible World."

WORSHIP: THE USE OF A LITURGY;

A Charge to the Clergy of the Protestant Episcopal Church in Pennsylvania. Delivered in St. Andrew's Church, Philadelphia, on Wednesday, May 17th, 1843, at the opening of the Convention. By the Rt. Rev. Henry U. Onderdonk, D. D., Bishop of the Diocese.

My Reverend Brethren,

In the Charge I delivered to the clergy of this diocese fourteen years ago, their attention was directed to the doctrines and the institutions of Christianity; one of the latter, however, Worship, being then omitted, as it required, "a separate and ample discussion." (P. 4.) For my two subsequent Charges, other subjects appeared to have a higher claim, and were accordingly adopted. But I have not forgotten the implied promise to offer you, in due season, should it please the Almighty to spare me, some remarks on what was then passed over. And I am to fulfil it, as God shall give me ability, on this occasion.

The Worship of God, regarded as a duty, is a doctrine of Christianity, and even of natural religion. The mode in which this worship is to be rendered, is a matter of institution, either human or divine. According to the nature and precepts of Christianity, besides that the triune God is the only object of religious worship, it must always be offered through the mediation of Christ, either expressed or implied: so much of the institution is clearly of divine appointment. And that in certain other points the same authority can be found, will perhaps appear in the course of the present argument.

Religious worship should be carefully distinguished from that which is civil or secular. That they are both denominated "worship," is no proof that they are similar in kind, differing only in degree. A man may bow the head, or bend the knee, to his fellow man, as he does to God; and may speak his praise, or acknowledge his superiority or sovereignty, or ask a favor of him: but neither the bodily reverence, nor the praise, nor the acknowledgment, nor the petition, mean the same thing, when offered to a finite, imperfect, and mortal being, that they do when presented to a Being infinite, perfect, and eternal. The proof of this assertion lies in the consciousness of all who render these respective kinds of worship *with the proper feelings.* Music appeals to the ear, especially when cultivated and judicious; visual beauty to the eye; and sound feeling must judge of the nature of the homage and deference offered by the soul. Were any one, therefore, to assure us that he felt the same kind of reverence or dependence, the same kind of affection or joy, in performing such services to men, as in performing them to God, we should at once declare that he knew nothing of the genuine feelings that accompany and give reality to the true worship of the Almighty. Dependence on a benefactor or superior who himself depends on the Deity, and can be controlled by Him, is widely different, both as a principle and a feeling, from dependence on Him who depends on none, but controls all. But on this topic I need not enlarge. It has been introduced, chiefly, for the further remark,—that, while civil or secular worship, rendered as propriety may dictate, neither interferes with nor injures religious worship, being different in kind, a lower sort of religious worship *will* interfere with and injure the higher sort. Strictly speaking indeed, there can be no such thing as a lower religious worship: for if homage be paid to an angel or a departed saint, with the conscious feeling that they are dependent on God, it is but civil or secular in its nature; or, if their dependence on God be lost sight of, it becomes unavoidably divine homage; and then, not being paid to the Deity, it has the character of idolatry. Were this otherwise, however, were there really an inferior sort of religious worship, the practice of it would be detrimental to the higher sort: for, only as it approached the latter would it be felt to be religious; and with the perpetual tendency to exalt the one, there must be the corresponding tendency to depress the other. And thus, in spite of theoretical distinctions, which yet are essentially unsound, the practical result of worshipping saints and angels is, either that the worship of God is omitted or performed with comparative infrequency, or else offered with less ardor and devotion, that it may be approximated to the standard of the worship rendered to his creatures. Besides, such is human depravity, and such the influence of the evil one, that image worship, hero worship, and the worship of saints and angels, have always been passions; and of course, in proportion to their prevalence, has been the disparagement of the worship of the true God. Were even this lower worship, so called, Catholic, which it notoriously is not, its intimate connexion with passion would condemn it; for passion is always weakness, and often delusion; and though in some other matters the weakness and even the delusion are useful, in our imperfect condition, Christianity wants neither of them, but is injured by any such incumbrance. Let me add, that the passion for Catholicism, and the passion for pietism or religionism, (the propensity hardly has a settled name,) are kindred extravagances, and both wrong.

Passion may also be excited when the worship is addressed to the right object, the One true God. The sound portions of the Breviary of the Church of Rome, and a fervid extemporary prayer, are both calculated thus to raise the feelings unduly; not only in the respective classes that prefer these methods of devotion, but in others who may unite in them with attention and reverence. And the wisdom of the Reformers who compiled our Prayer Book is evinced, as in other matters, so very plainly, in avoiding both these meeting extremes. The Liturgy that came from their hearts and heads is animated yet grave, fervent yet majestic, warming every soul that joins in using it with seriousness, yet never exciting the over-heated emotion which can at most be but transient, and which ends in feeling, seldom reaching the character, and almost never reaching it when such excitement is frequent and habitual. With such a guide, the humble and pious heart can always offer a worship both reasonable and holy, such as will honor the Most High, and leave within a hallowed impression that will manifest its good results in an improving life.

I have now sufficiently adverted to the general subject of worship, and reached that particular branch of it to which the remainder of this Charge will be devoted, The Use of a Liturgy. We agree with the Romanists, in employing prepared forms in worship; we differ from them, in not addressing them to created beings, but only to God, and in not allowing them to be of the sort which stimulates overmuch the sensitive powers; and here we may leave that portion of our Christian brethren. But other portions of our brethren reject and even censure the use of a Liturgy; and, as they are the vast majority in our country, their opinions penetrate naturally into our own body, and with more or less influence on us. The tendency of this influence is injurious, both to well-disciplined piety, and to the strength and wholesome working of our devotional and ecclesiastical institutions. And it is on this account,—not for the purpose of obtruding on others what they do not ask for and may not desire,—that the following remarks are laid before you, my rev. brethren, that you may offer to your flocks such further and better suggestions as they may be the means of awakening in your minds.

The worship of God consists of two parts, the essence, and the accidents. The essence of worship, not strictly sacramental, is in the soul; it is a consciousness of praying to God, of praising, loving, reverencing Him, longing after Him, and the like; all these operations of the mind being done through the aid of the Holy Spirit. Whenever such acts are performed by the soul, God is worshipped, whether there be outward accompaniments or not. It is but the soul that rises to communion with the Deity. From *it* must come the thought, the meditation, the intellectual act, the divinely inspired fervor, that constitute the devotional aspiration. It is in this inward affection that the essence of worship is found. The intercourse of man with God is thus, in strictness, an act as purely spiritual as that of the angels. Where the spiritual act is wanting, outward service cannot be a substitute; and where there is the true spiritual act, unavoidable defect of outward service does not prevent the communion of the worshipper with heaven. The accidents of worship are intended to produce, or to sustain, or to express this affection of the soul; and the chief of them are words, music, and postures. These all are natural accompaniments of that inward affection: for, our every thought, of which we have cognisance, is associated with language; and, unless checked by the presence of others, or by self-control, we seldom have a powerful and warm sentiment without giving it partial or full utterance: to most persons, also, it is a sort of instinct to give musical expression to the feelings: and as natural are postures of deference or of rejoicing, when these emotions are strongly excited. But these accidents of worship are not only natural, they are useful likewise; not merely expressing the inward affection, but contributing to produce and to sustain it. They are all useful in even private devotion. And for joint or common devotion, words, though not the essence of the act, are yet essential; and music and postures are a great furtherance. Without words, making known to all who are to unite in the act, the substance of what they shall pray for, or give thanks, there cannot be an united offering of adoration.

Words being essential both to produce and to express a joint or common act of worship, it is a question of high importance,—how shall the words be supplied? whether after premeditation, or extemporaneously? whether from the mind and heart of one person, or by the collective wisdom and piety of many, of the Church, forming a Liturgy? One would suppose that the very statement of such questions was their answer. We all agree that, in human affairs, "two are better than one," and that "in the multitude of counsellors there is safety;" and that the same principle should not apply in religious matters, can hardly be proved. Good taste requires that acts of public worship be prepared by those who are most competent; lest they contain what is undignified or offensive. Soundness in doctrine requires it; lest they propagate error. And there is nothing to oppose to this common sense view of the matter,* but the plea that the worshippers prefer more variety in the language, and more excitement of feeling, than they find in a prepared form: whereas, there is ample variety in the psalms and lessons; and as the topics of the other devotions are usually the same, there seems little reason in asking variety in the words when there is none in the matter: and, concerning the excitement of feeling, the whole prudence of the Church is not more than enough to regulate what is apt to be so unruly, and to assign the standard of it (so far as that can be done) proper for public worship. If we consult a judicious piety, giving no heed to enthusiasm or private fancy, its decision will be for a Liturgy framed by the collective holy wisdom of the Church.

But I proceed to the scriptural argument, that divine authority may decide whether these dictates of plain reason are correct. The directions of the Bible, on the subject of worship, are peculiarly comprehensive and clear. By one prophet, we are desired to turn to the Lord with all our hearts, bringing the inner man into full devotional exercise; this being, as before remarked, the essence of prayer. By other sacred writers, we are commanded to fall down and kneel before the Lord our Maker, and to stand up and bless the Lord our God; adding the homage and service of the outward man to the inward worship of the soul. Music, both vocal and instrumental, is frequently enjoined. And the holy volume abounds with forms of prayer and praise; such as the Psalms, which belong to the New Testament equally with the Old; and, besides the Lord's prayer, at least three score other records† of such devotion can be found. Prefixed to one of these is the direction to the priests, "let them say" these words, "Spare thy people, O Lord," &c., the very form being accurately and explicitly prescribed. Prefixed to another is the broader injunction, applicable not only to that one form, but to the general principle of using prepared worship, "take with you words, and turn to the Lord," i. e., go before the Lord with words made ready to be offered to him: a remarkable passage, and one which almost settles the question without the many examples just referred to, and which certainly ought to settle it taken in conjunction with them. God forbade of old the minutest blemish in an animal sacrifice, and it is equally proper that we guard against any fault or imperfection in the sacrifices of our lips. Both the affection of the soul, and the language in which it is offered up, should be as worthy as man can render them of that great and perfect Being whom they are intended to honor. Nor can this be secured, unless we acknowledge the principle, and the duty of 'taking with us words when we approach the Lord.' The command, being expressed in general terms, may justly be regarded as including acts of worship generally, as much as the one immediately connected with it; and also, as obligatory on us, as well as on Israel of old.

As this command, however, was given to Israel as a body or congregation, its application need not be urged beyond public worship; though somewhat might be alleged for its being more comprehensive. My present argument is for the use of a Liturgy, and does not include the employing of forms in private devotion: many persons, doubtless, prefer them in the regular private acts, as a matter of taste; and not a few, as a matter of conscience. This point, however, is not now before us; and we allow that any language from the heart sincerely and reverently addressed to God when the worshipper is alone, will, we may trust, be favorably accepted. If he mean rightly, though his words be inaccurate, it is enough; for, as none hear him, or join with him, there is no distraction of mind, or offence to feeling or taste, produced by his errors. And a similar judgment may perhaps be extended to the joint prayer of a very few intimate friends. But in devotions that are in any sense public, the case is widely different. Faults in the language are noticed, and felt unpleasantly, and that is so much distraction of mind: perhaps the faults are mentally criticised, and thus our minds wander from the prayer to the criticism: perhaps the faults are excused, yet what does that imply, but that our minds leave their communion with God, to grant the excuse? we are actually considering that the expressions were well meant, when we ought to be wholly absorbed in the act of supplication before us. Such devotions cannot be regarded as without blemish; and though the blemish be excusable among the ignorant and the rude, it were far better that they had a liturgy, both as a safeguard from such defects, and as an instrument of no small power for their information and refinement.

(To be concluded next week.)

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* The argument of ignorant enthusiasm, that forms prevent the heart from being moved by the Holy Spirit, as to the subjects for prayer, and the expressions to be used, is unworthy of notice.

† Exod. xv.; Numb. vi. 23, &c., x. 35, 36, xxi. 17, 18; Deut. xxi. 7, 8, xxvi. 5, &c., 13, &c., xxxii.; Judg. v.; 1 Sam. ii. 1, &c.; 2 Sam. xxii.; 1 Kings viii. 12, &c., 23, &c.; 1 Chron. xvi. 8, &c., xvii. 16, &c., xxix. 10, &c.; 2 Chron. vi., vii. 3, xx. 6, &c.; Ezra iii. 11, ix. 5, &c.; Neh. i. 4, &c., ix. 5, &c.; Prov. xxx. 2, &c.; Isa. vi. 3, xxv., xxvi., xxxvii. 15, &c., xxxviii. 9, &c., xlii. 10–12, lxiii. 15, &c., lxiv.; Jer. xiv. 7-9, 19, &c., xxxii. 16, &c.; Lam. iii. 41, &c., v.; Dan. ix. 3, &c.; Hos. xiv. 2, 3; Joel i. 15, &c., ii. 17; Hab. iii.; Luk. i. 46, &c., 68–75, ii. 29; Acts iv. 24, &c.; 2 Cor. xiii. 14; Ephes. iii. 20, 21; 1 Tim. i. 17; Heb. xiii. 20, 21; Jude 24, 25; Rev. i. 5, 6, iv. 8, 11, v. 9, 10, 12, 13, 14; vii. 10, 12, xi. 17, 18, xv. 3, 4, xix. 1–7.

More passages might probably be added. Some of the above were commanded to be used; others are used frequently, without such command; and all may be used devotionally, under circumstances kindred with those which prompted their composition, or as communing with the Church and her saints, whether in sorrow or in joy.

COMMUNICATIONS.

For the Churchman.

ABOLITIONISM.

Rev. and Dear Sir,—Among the most curious as well as the most interesting speculations in moral philosophy, are those that concern the conscience in its various states and operations. I do not intend to enter upon this subject at present; though I think that when Church principles have attained full dominance, this subject will be a part of Church education that must naturally take the place of that exceedingly shallow thing called the "evidences of Christianity." I only intend to point out by way of illustration of the ensuing parts of this paper *as a fact*, that there is such a thing as "an instinctive conscience;" that is to say, that the Christian, by obedience, constant and unceasing, to the dictates of his conscience, as informed by the Holy Spirit, may attain in his own individual case such an exquisitely accurate sense of the presence of evil in any proposed action, that by a judgment almost unerring and instantaneous he shall reject that course which is wrong;—instinctively—and with accuracy as minute as the test of the chemist that can detect the millionth part of the grain of arsenic. This is a wondrous fact, and I believe strange as it is, most men conversant with the science of ethics, will at once admit it a fact: and stranger still, it depends not upon reasoning, upon information, or upon knowledge, but is the gift of God, ensuing upon that grand source of moral knowledge, "a willing and habitual obedience to God's laws."

Taking the fact for granted as I have stated it, it has been to me, I confess, a source of great delight to follow the fact out; to consider in what case this privilege, which in the individual is an "instinctive conscience," may belong to a body; "in what case a whole body of men, when a course is proposed to them as 'a body,' will possess *such* a perception of right and wrong: and while their reasons, perhaps, may be imperfectly expressed, perhaps placed upon untenable ground, or inadequate, will yet 'instinctively' take the right course." I have thought upon this problem, I will not say very deeply, but as deeply as I could, and I could not come to any other conclusion than that it must be the Church which alone could fulfil the conditions: "a body of imperfect men, with imperfect consciences, and imperfect information, yet divinely founded, and therefore with a constitution adapted to those dim abysses of our nature that lie far down unseen, and defy metaphysical analysis; a body which, in the mysterious chain of final causes, is the next link to him "that is the final cause of all things," and therefore, above all things created, is under the providential care of the Father; has the perpetual presence of the Son uncreate, and the warning and guiding influences of the Holy Spirit. Such are the spiritual privileges of the Church; and as possessed of these, we might expect naturally that such a guidance would be vouchsafed to her *when faithful*, as is given to the individual Christian in the case abovementioned. In other words, I say that the Church *when faithful*, as the Christian when obedient, is "instinctively" guided into the course of conduct that conduces most to their great objects respectively; the Christian for the salvation of his own soul, the Church for the union of all men to the body of Christ our Lord. Would that Churchmen could realize that they belong to a body so guided, and that there is properly no such thing as "politics" in the Church. Then would they feel the utter worthlessness of those great and brilliant schemes which we see day by day bubbling up and breaking; then would they discern that "duty" and "obedience" are the greater objects of the Christian life, and not 'observation;" and then we should advance universally, all quietly, and all evenly.

I have thought, Mr. Editor, that in the Church in America, I discerned signs of that 'Instinctiveness" of action; and therefore propose, if it seem favorable in your sight, to give some instances of it; to show how, in some matters, the Church has pursued such a course as in common opinion threatened her destruction; how her weaklings lamented over her approaching downfall, and her enemies without rejoiced; how the men inside, that sympathized with those outside, groaned over her unfaithfulness; and "poor dear souls" thought themselves "left alone in Israel;" how the body of the Church cared little for prophesyings of evil; and in spite of argument and pathos, and the lamentations of fear and discontent, went on her course; and then—after this wonderful buzz—*the world found out the Church was right.*

This, Mr. Editor, you have seen, and I, your humble servant, have seen it too; and I think it no harm that it should be laid before Churchmen *plainly*, by *example*. Therefore, take as examples the subjects whereupon has been spent the most outrageous and furious fanaticism of the last twenty years; say Abolitionism, Revivalism, Temperance, and Moral Reform. In all these, the Church has been wholly passive; she has taken no share in them. She has promptly repressed all tendencies that way in her ministers; SHE ALONE has had the power and ability and the "Instinctive sense" to do, and upon these points her abstinence from these excesses into which all other denominations have fallen, has been *a quiet and continual protest against them.* They are now coming round and thinking we may be right; the years that we have spent in godly quietness and peace, and they in fanatical and tumultuous uproar, have been a hard lesson.

To take "Abolitionism" first: the Church has steadily opposed it, from the beginning. The sects all took it up, their people too. The sects have found that it breaks down their societies; they now run against it, and put it away from their pulpits. The people, too, as a mass, reject it. It is not a month since Ohio, the most abolitionist State in the Union, gave but 5,000 votes to the candidate of that party, while the other two candidates got an aggregate of 400,000 votes, showing thereby that eighty to one of the people were against the party. The same result has been shown in York State and elsewhere, and will, we trust, be most fully shown at the next Presidential election.

And well may the common sense of the people revolt now against it; for a more senseless and inefficient farce, or movement that had less regard to the rights of individuals, or paid less respect to the law, the Scripture, or the character of good men, *compared to its own selfwill*, there has not been . . . And very favorable, apparently, was the face of things to it; promising well to its success. All men allowed then, as all men do now, that slavery was a wrong thing, and pernicious in its effects upon society. What a widespread field this, for the orator, the agitator, the horror-maker, the ready writer of patriotism, politics, and the religion of the heart and feelings! What an opportunity for public opinion to put forth its "omnipotence," and the "manufacturers of that 'ere article,"* to profit by it and be great men! What a chance for the clergy to manifest themselves as orators and patriots, and to "exert their influence" leading on their congregations as embattled hosts in the forth coming crusade! So ended act the first! with grave deliberation, unanimous opinion, high resolves.

And act the second begins—with difficulties. The Scripture says nothing against slavery.

"Oh yes, but it is misinterpreted by slaveholders, WE will interpret it again."

The law is for it.

"Yes, but the law is wrong; public opinion makes the law; WE make public opinion, and therefore the law is for us and against slavery."

Slaveholders have been good men, such as Washington.

"Yes, but in spite of their circumstances."

Well, God's moral government put them in those circumstances.

"Perhaps it did, but men make circumstances; WILL make them; and they will make men better than Washington. And so is slavery a sin against God's laws, illegal, unnatural, against man's *inalienable rights.* The world must be told so; the negro must be told so; and if he choose to steal his master's property, or cut his throat in defence of 'an inalienable right,' why we wont say it is wrong."

Then comes the third act—the tremendous machine 'Public Opinion," is in full operation. Hark to the million speeches that clang in Ossianic style through the stormy New England halls,—view the clericalities that shower upon us sermons, addresses, prayers, composed of ingredients the most stimulating,—newspapers fly forth pregnant with thunder and lightning of the bluest; pamphlets, which if they only could speak, would make the world weep; a shower of anecdotes like hail; and amid the storm, glimpses cloud-enwrapt are caught of the *working Jupiter* of the hurricane, Mr. Garrison; George Thompson too, sweeps past in awful state; and Harriet Martineau, as the modern Hecate of Malthusianism and political economy, adds horror supernatural to the stormy scene. Never was there so fearful a storm since the wars of the giants.

Then comes in act the fourth. The giant-wielders of the giant-arms have made such a fearful hubbub, that the slaveholders begin to think that they have the people really with them; that law, and Gospel, and common sense, are to be swept away; and so they, while with one hand they hold the negroes with a firmer grasp, with the other "make the pathetic," most piteously representing themselves *as much injured men*, "the kindest masters upon earth;" they keep a sharp look out for agitators under the guise of preachers, and catch a few whom the mob hangs or lynches; whereupon the talking, printing, huzzaing gentlemen north, are more violent than ever, and the scene closes in awful confusion!!

Act fifth, Old Demos awakes; finds his children making fools of themselves, and gives some rough signs of it; and these "great men" are found to be no "great men," denunciation not to be omnipotent, newspapers to be fallible, public opinion not much better: common sense is come again, and each man thinks it better "to mind his own business:"—and accordingly, the pulpits put it out—the newspapers let it sleep in the grave—and Garrison, who according to the she-philosopher, Miss Martineau, is very like "Moses in Egypt," indeed, and almost as great a man, is found after all not to be Moses, but Garrison. The slaves are a little worse, and northern men a little wiser—the play is over, and the sole consolation to the would-be heroes, is that song about freedom written by the basest slave of sensualism, Lord Byron:

> "For freedom's battle once begun,
> Bequeathed from bleeding sire to son,
> Though often lost is ever won;"

which being sung to dolorous music, the curtain falls. The calculable amount of the whole movement being an immense quantity of the most lawless and uncharitable fanaticism, of which the actors are now ashamed: an immensity of strong representation and exaggerated statement, and fierce denunciation: a quantity of sheets of paper, printed and written, as useful to posterity as those which the madman scrawls in his cell; the chains of the slaves riveted the tighter, and a quantity of incidental slaughter and homicide. Grand results of a grand movement, grandly devised on the grand principles of the age, and grandly conducted on the same.

Where was the Church then, Mr. Editor, in the midst of this great uproar, when eloquence darted forth her fiercest lightnings, and poetry was flinging her keenest iambics, and the press was all alive and kicking? She was quietly "minding her own business." And yet if we believe the best historians of modern times, it was the influence of the ancient Church that smote down Roman and feudal slavery—yet was she quietly minding her own business at the present conjuncture, for the Church *hath her own way of doing things*, and is not to be bullied, or spurred, or flattered. Shame on her, then, quoth the poet; "eternal and everbranding shame," chimes in the hack-orator. Yet the Church is not ashamed, and has no need so to be.

"*Slaves*, be obedient to your masters," says St. Paul; "art thou called being a *slave*, [so in the original,] care not for it, but if thou mayest be made free, use it the rather, for he that is called in the Lord being a *slave*, is Christ's freeman; likewise he that is called being free, is Christ's *slave.*" And yet Paul, who wrote these very words, preached that Gospel which in its effect overthrew Roman and feudal slavery! Is not this incongruous, admitting the words to be rightly translated? Surely it is: for those outside the Church, who reject Church principles and Church doctrine, the sole reconcilers and interpreters of Scripture, the whole Bible is full of incongruities.

I shall continue the subject in another number.

W. A.

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* A demagogue being asked in reference to some opinions he was expressing, whether he was not afraid of public opinion; replied, with the utmost scorn, "Public opinion, Sir! I am one of those that *manufacture* that 'ere article."

For the Churchman.

Mr. Editor,—There are but few, I imagine, who have not been struck with the highly liberal and philanthropic spirit of the present age. It is scarcely bruited abroad in one part of the world that humanity is suffering in another—mayhap the antipodes—but means are taken for the melioration of the evil. A Connecticut editor informs us that "the Mendians are about to return to their homes and their *firesides*"—a fair is forthwith "got up" to supply them with *comfortable* clothing. The news is brought that "the inhabitants of Ningpo had their furniture destroyed by the bombardment"—a society is all ready to send them new tea sets—and we daily have fresh instances of the self-sacrificing spirits of our countrymen in closing their ears and eyes to the suffering around them, in order to relieve the destitute of Kamschatka or Timbuctoo. Among the glorious examples of this philanthropy is the Philo-Italian Society of America, which to the honor of your city had its origin there, but of which I am happy to inform you that a worthy branch is now established in Boston—presenting a noble specimen of *liberality of view* and "*freedom from sectarian prejudice*," in the enrolment of several *Churchmen* amongst its officers and members.

Surely the commencement of such an enterprise must not be passed in silence. Missionary efforts hitherto have excited admiration for the zeal displayed, have caused astonishment at the amount achieved, and called for thankfulness at the results obtained. But in grandeur of design, in magnitude of purpose to be effected, and in the spirit in which the work is commenced, all previous missionary enterprise falls far behind this. No mud forts of barbarous idolatry are to be battered, no flimsy palisades of childish superstition are to be razed, but "she of Babylon, arrayed in purple and scarlet color, and decked with gold and precious stones," entrenched within "that great city which reigneth over the kings of the earth," is to be attacked, her time-strengthened walls and massy ramparts to be stormed, and war to be carried to the very heart of Popery itself.

Pausing until our minds can compass the stupendousness of the undertaking, we next pass on to the means by which it is to be effected. Believing that in ignorance and darkness Popery can alone have strength, this society purposes to introduce the light of knowledge, and particularly of true religious knowledge, into the very heart of the Papal dominions, by means of its emissaries armed with their publications, and thus sap the foundations of Papal power. If in an undertaking like this the same qualities are to be admired as in other warfare, how much have we to praise the ingenuity, the boldness and feasibility of the design, of insinuating weapons into the very chinks of the ramparts to be stormed—of carrying the firebrand at once to the mine to be sprung.

Next let us look to those engaged in the enterprise. If hitherto we have found food for admiration and wonder, how much more are our kinder feelings now excited, to see the love, the brotherly harmony, the self-sacrificing spirit which has leagued so many of what have hitherto been considered discordant materials, in one undertaking! Those differences of creed, those distinctions of sect, which have each in their turn been styled heresy and schism, are in this matter completely quashed. The Churchman associates himself with (what I heard a Churchman call!) *other denominations;* the Baptist, though he does not admit him to the privileges of the holy communion, joins hands with the Pedo-baptist; the Unitarian and Trinitarian are shoulder to shoulder in the dissemination of truth: the Schismatic, and he of the "Holy Catholic and Apostolic Church," the Heretic and the True Believer, drop whatever they may have of doctrinal difference in this general crusade against the errors of Rome;—and a moment's glance must show how much that is dear to them they must sacrifice in thus doing. For instance, the Trinity cannot be mentioned out of respect to the Unitarians engaged; the Baptist will for the time drop his views of the necessary qualifications for admission into the Church of Christ, in kind consideration for the multitude of the unregenerate with whom he is associated; the Churchman will waive his claims to the apostolic origin of the Church and succession of the priesthood, in deference to the twenty (sch)*isms* with which he is collaborator.

Many persons may doubt the feasibility of all this, and indeed it is not yet perfectly clear to me as to what or how many of the great truths of Christianity will be left to go to work with; but I trust that the same ingenious master-spirit that originated the design will remedy this little difficulty. Yet even if, as appears most probable, none should be left, the additional advantage would be offered of admitting into the association as participators in the glorious enterprise, all those who under the name of Deists or Infidels are now excluded from such matters. It is evident that none of those works which have hitherto been considered as exceedingly sound and valuable, will answer in this matter, though they may do so well at home. I might enumerate as instance, "Perceval upon the Apostolic Succession," "Episcopacy tested by Scripture," "Griswold upon the Apostolic Office," &c.; and those of adverse tenets: "Paul a Unitarian," "Reply to Cooke and Towne upon Infant Baptism," "Heresy of a Roman Priesthood," &c.; but by selecting a publishing committee containing a proper admixture of doctrinal diversity, works could be written so nicely polished off on all objectionable points, as to suit the most fastidious. Or if this does not answer, the plan so generally successful in other matters, "division of labor," could be adopted, and this probably would be better, leaving each one to attack the point to which he is most opposed. Thus the Churchman could limit himself to an assault upon the supremacy of the Pope—the Baptist apply himself to the doctrine of infant baptism—the Congregationalist advance his cavalry against the apostolic priesthood—the Presbyterian bring his heavy artillery to bear upon the so-called five extra sacraments—the Methodist plant his love-feast against transubstantiation—the Christian Association which was *organized* last year, act as light infantry against the traditions of the Church—the Universalists as riflemen, to pick off the sainthood—the Perfectionists as sappers and miners to purgatory—the Millerites as ***Pyrotechnists*** in general, whilst the Deists and Atheists could take up Mariolatry, and besides constitute an admirable flying artillery for relief of any who might need it. If in the melee any one shall find his allies' shot whistling about his own ears, or find his brother-soldier's sword sticking into his own side, he must merely consider it as an accident of the moment, and look forward to the sure prospect of victory, comforting himself with the reflection, that as soon as Popery is annihilated, all other little differences can be attended to. In the mean time, I exult in the glorious prospect, and

JUVO AUDACES.

Boston, May 22d, 1843.

To the Editor of the Churchman.

Dear Sir,—Bishop M'Ilvaine says, "that as to the particular statements complained of, he did not profess such entire accuracy that neither of them might not be increased nor diminished by a more thorough investigation." Bishop Chase believes him. Bishop M'Ilvaine says, "for the aid of a more thorough examination, he referred the Convention not only to the financial report already mentioned, but also to a *manuscript* statement by the treasurer of receipts and expenditures during the last eleven years." By this it is understood that the Convention, with the Trustees who are accountable to that body, had before them the *means of making a correct statement*. Why they did not do this, when it was their bounden duty, does not appear. The same was highly important, and evidently demanded by all friends of the institution. Bishop Chase, as its Founder and "*Visitor*," thinks it his duty to supply this deficiency, and MAKE PUBLIC a statement that may satisfy the friends of the institution generally, and clear him of the blame of leaving it in an embarrassed state, which Bishop M'Ilvaine's late disclaimer of any "*intended*" injury appears not to have done. It is desirable to know and be assured from good evidence, that **$27,500** were REALIZED within five years after Bishop Chase left Gambier, from resources which under God he had created; being **$7,500** over and above the *alleged* amount of debts at that period: and that had Bishop M'Ilvaine, in *his calculations* of expenditures, not omitted *fifteen thousand dollars* of moneys which he acknowledges to have received from sources as above, he would have been precluded from the necessity of carrying forward an item of ten thousand dollars in the debt of 1831, as part and parcel of the present indebtedness of Kenyon College.

The members of the Episcopal Church are therefore most respectfully desired to defer their judgment till they see a full investigation of the whole matter, set forth by a person entirely competent to the task; in a document drawn up with great care, and expressed in most gentle and Christian terms, now in press, and which will be published as soon as a *country printer* in these hard times can do it.

Let the truth be told, and "the peace of the Church" will *follow*.

Jubilee College, Ill., May 13th, 1843.

For the Churchman.

Mr. Editor,—In my walks abroad through the world, and speculations upon the effect of *missions* generally, my mind has invariably reverted to the progress of our beloved Saviour and his apostles:—"plus apud me antiquorum auctoritas valet,"[*]—and I know not whether my ideas are ultra or not. It has always appeared to me a striking point—nay, a marked lesson—that wherever He went, the *sick* were healed and bodily infirmities disappeared; so with His apostles in their progress! How clear His instructions on that head when He sent forth His disciples, and how marked His reply to John's inquiring messengers—"the sick are healed." To the poor, who are the mass of mankind, was His mission, and what could better engage their attention primarily, than the power of relieving from pain and consequent commiseration for malady and suffering? Now, Mr. Editor, look at the ignorance of their leeches, among the heathen nations generally! look at the profound superstition connected with the practice of the healing art, even among the Chinese! Can any thing be more futile, or more degrading? Look among nations who pretend to have attained some point of civilization, and what must occur to the reflecting mind? I need not pause for a reply to such questions!

My argument may appear absurd, but it is, that our missionaries *should study medicine thoroughly*, and that their knowledge of the human system should be the principal groundwork of their qualification. It must be remembered, that we look for in missionaries, a full and abiding faith in the truth of the Gospel, but we do not ask them to be theological casuists or experienced disputants. A knowledge of the Scriptures and a conviction of their truth are sufficient to combat the objections of doubt. Now, I contend, that the ability to relieve from pain would create confidence, and give power to the missionary among the unenlightened: the power acquired over the body would naturally be extended so as to influence the mind, and produce a desire to look into things. The progress of missionaries, under such circumstances, could not fail to attract aid from every quarter, and produce results that years have yet failed to do. Appeal to any traveller possessing the slightest knowledge of medicine, and his experience will, I feel convinced, fortify my position: look at the published works of travellers, and they will be found to strengthen it. Our blessed Saviour pointed out the way, shall we not—ought we not to follow in that path?

Yours respectfully, ROBERT COURT.

24th May, 1843.

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[*] Cicero in Senectute.

THE CHURCHMAN.

SATURDAY, JUNE 3, 1843.

REMOVAL.—The Office of THE CHURCHMAN is removed to No. 109 Nassau-street, up stairs, one door below its former location.

THE USE OF A LITURGY.

The arguments adduced in favor of a Liturgy by Bishop H. U. Onderdonk, cannot fail to have weight with candid minds. The modern rejection of liturgies can be reasonably regarded in no other light than as a species of religious barbarism—the result of an extreme reaction occasioned by the idolatrous portions of the Roman liturgies. The Church of England surely took the wise course, when, instead of rejecting, she reformed the Liturgies of the Church; purging them of fabulous and idolatrous admixtures, and restoring them to the primitive and Catholic standard. The Liturgies of the Eastern and Western Churches are among the most precious legacies of antiquity; among the best gifts of GOD to his people; and to destroy or abolish them, because in the course of time some blemishes had appeared on their surface, was as simply barbarous as was the destruction of the venerable cathedrals because the images erected in them had been abused to purposes of divine worship. Reformation, but not destruction, should be the motto. The Christian Church is getting to be more and more alive to this truth; and we believe the time is coming when we shall not only be thankful, as we now are, for those portions of the ancient liturgies which GOD has mercifully spared to us, but shall be forward to draw from the same sources to give greater variety and enlargement to our present forms. Meantime, let us not neglect *the* great and most effective argument in favor of a Liturgy, and that is, to use it with increased frequency and devotion, and, as far as practicable, to carry out the pious design of the Church in providing special services for holy days, and an order for Daily Morning and Evening Prayer. These provisions are for the benefit of the people; and it becomes the people to consider *why* they are, to so great extent, deprived of their privileges.

DR. PISE AND HIS BOOK.

A letter[*] addressed to the individual who happens, for the time being, to be the editor of the Churchman, has, as Dr. Pise well knows, no claim on our notice; but if he hope in this way to evade the responsibility of defending his book, he is mistaken; for we shall waive all ceremonies with him, and treat him the same as if he had neither lost his temper, nor violated the rules of propriety.

"'Aletheia' was written," he tells us, "with a view of presenting to the young Protestant reader the true statement and a brief vindication of Catholic [Roman] doctrines." Why not say to the young Protestant *ladies?* Is the elegant author so soon ashamed of having paid his particular addresses to them? But we spare the author his blushes, and suppose the letters to be addressed, as he says, "to the young Protestant *readers*;" and ask seriously by what right does Dr. Charles Constantine Pise address his letters to the young members of our Church? We disclaim all right to address the young on the subject of religion, except through their parents, and the members of the Roman, or any other professedly Christian Church, except through its clergy: and with our present views of propriety and duty, we must be permitted to hope, that Dr. Pise in avowing, and boasting of, the proselyting character of his letters, does not raise himself in the estimation of his own communion.

Dr. Pise complains that we *have distorted his meaning allogether in the isolated quotation which we made:* "who knows but there is some Job among the saints of heaven, whom the Almighty wills me to invoke?" &c. "This should be taken," he says, "in conjunction with the whole of the argument connected with the history of Eliphaz, who was commanded to have recourse to Job, that he might intercede for him." We would not willingly distort the author's meaning, and therefore report all the explanation which he has given. Again, then, take the passage, "Who knows but there is some Job among the saints of heaven whom the Almighty wills me to invoke? who can tell whether it *will not depend on the prayers of that righteous spirit, that the indignation of God may be appeased?* My holocausts, my tears, my supplications, may not be acceptable: those of Eliphaz were not. Is it then improper for me to send up my prayers to the saints, beseeching them if *I* cannot find mercy, that *they*, like Job, would intercede before the throne of divine justice?" And who knows, we ask, how many civilized Christians may, by this rule, have perished after vain attempts to invoke St. Mackesogge, St. Maharsapar, St. Tigernach, St. Tochumra and St. Barhadbesciabas, and sundry others, whose jaw-breaking names are duly chronicled by Mr. Alban Butler?—Nay, who knows but that the salvation of Dr. Pise may, by this rule, depend on his invocation of saints of whom he has never heard? Two of those we named to him he calls "strange Gods," (of course those whom he does invoke he regards as *Gods, Dii minores*, as the heathen, or *made Gods* as the Socinians call them,) and acknowledges that *we have introduced him to them for the first time!* In regard to one of these, we can happily relieve his anxiety, by informing him that St. Loy was a worthy Gallican bishop of the seventh century, who is commemorated on the first of December. But in regard to the other, St. Cornelis, we confess ourselves somewhat at fault; and who knows but it may be this very saint *on whose prayers he must depend to appease the indignation of God?* It may be that Cornelis is a contraction for the saint who is commemorated in the Breviary on the 16th of September; but in a matter of such infinite moment, it will not be safe for Dr. Pise to trust to conjecture, and we therefore affectionately commend him to Ribadeneira and to the Vitæ Sanctorum of the Bollandists, in fifty-seven volumes folio. But alas! the work of the Bollandists is yet unfinished, having been brought down no later than September; and who knows but this very saint may be one whom they did not live to chronicle? In this event, his case may be desperate.

We doubt whether it be, as Dr. Pise thinks, that "any book, that ever was written, on whatever subject, may be easily turned into ridicule." In the same journal (of the week previous) which contains Dr. Pise's letter, the addresses before the Amalgamation Societies were made to appear hugely ridiculous; could the same thing be done with an essay of Addison, or a sermon of Massilon? But in questioning the correctness of the general position, we by no means wish to deprive Dr. Pise of the comfortable conclusion which may be drawn from his premiss, that "the more excellent and elegant the work, the more ridiculous is it made to appear by being *travestied*." Dr. Pise's book, indeed, has not been *travestied*, but every quotation from it has been given in the very words of the author: the speeches of the Society-orators were most coarsely travestied in the Freeman's Journal; but never mind, so that the rule work all round, and Dr. Pise, and Dr. Tyng, and Dr. Beecher, and Mr. Kirk, and their respective admirers, unite in one chorus, and enjoy the mutual benefit of the canon, which pronounces all their productions, joint and several, to be *excellent* and *elegant*, just in proportion as they seem to the rest of the world to be *ridiculous!* Dr. Pise, be it noted, has the honor of discovering the canon: will not the Philo-Italian Society be the first to pass him a vote of thanks?

Of Dr. Pise, we know nothing, except from his book. If we represent him as a most poetical and pastoral doctor, it is because we find him in his book courting the favor of young misses, by sending them his sonnets, and such like poetical effusions, and emulating the sylvan swains of Virgil and Theocritus, by the abundance and exquisiteness of his pastoral allusions. If we say that he seems to have a special vocation for proselyting young ladies, and plies his art by means of billetdoux and sentimental epistles, it is because his book exhibits him in this light. If we say that he places his main reliance on an elegant bust, on flowers of rhetoric, and flights of fancy, it is because we believe these to be the most effective arguments which his book contains. The writings of a man are, notoriously, no key to his character; and of this, Dr. Pise gives us an amusing proof, when he paints the editor of the Churchman as the victim of "astonishing prejudice," as "maddened," and as turning upon the poor author of Aletheia "in a state of mental perturbation, and tearing his very 'bust' and 'brow,' and 'name,' to pieces;" and withal as so grim, and "so grave, that it would seem a miracle if a smile were seen by accident to play upon his lore-worn and magisterial brow!" Verily, we should have reason to protest, if the protest were necessary, against the application of anything that we have said of Dr. Pise, as the author of Aletheia, to Dr. Pise personally; who, for aught we know, may be a sober, grave, dignified ecclesiastic; mainly absorbed in ministering to the temporal and spiritual wants of his own communion, and of such singular sanctity as to have become a second Origen in his fitness for the duties of a private Confessor.

Our first notice of *Aletheia* seemed to us to be suited to its merits, and to be quite as grave as the author could in reason expect. However, as he complains that we have paid too much attention to the "fragrance," and "flowers," and "honey," and too little to "the theology of 'Aletheia,'" we will bid a long and last farewell to the pastoral and the poetical, and address ourselves with becoming gravity to the theological portion of the work.

And here, the first thing by which we are struck, is the trick of the book, considered as a very pretty specimen of the legerdemain of Romish proselyters. We do not mean to say that Dr. Pise intends deception, for he may have been, and we believe has been, himself most innocently imposed upon by the jesuits, whose works he has consulted. We deal in facts, not in motives; and we say, that in no one instance does the author state his positions in such terms as a fair and candid reasoner would use; but, on every subject, avails himself of a verbal ambiguity to prove one thing, and to pass off on his readers a very different thing in conclusion under the same name. We gave an instance of this in the matter of the Invocation of Saints; and as Dr. Pise seems not to have apprehended our meaning, we shall endeavor to make the point so plain, that at least, the *impartial public*, to whose *decision* he appeals, shall be at no loss to understand it.

In the first place, then, we ask the reader to observe the ambiguity in the word *Invocation*. In the proper theological sense it denotes such solemn addresses as are made to the Supreme Being, and in His worship and service. In a loose or popular sense, it denotes a compellation or apostrophe; as when we call upon our fellow Christians to pray for us; or as when we exclaim (as in our Morning Service:) "O ye Angels of the LORD, bless ye the LORD; praise him and magnify him forever! * * O ye Spirits and Souls of the Righteous, bless ye the LORD, &c. O Ananias Azarias, and Misael, bless ye the LORD,"[†] &c. In such invocations there is plainly no *worship* or *service* of the Saints who are invoked; but they are invoked to unite with us *in the service and worship of* GOD.

Bearing this distinction in mind, let the reader peruse the following passages from Bishop Montague, which Dr. Pise and other Romanists are fond of quoting, and which are in truth the strongest testimonies that can be found, in any of our writers, in favor of the Invocation of Saints:

"I do not deny but the saints are mediators, as they are called, of prayer and intercession, but in general and for all in general. They interpose with GOD by their supplications, and mediate by their prayers."

"This is the common voice with general concurrence, without contradiction of reverend and learned antiquity, for aught I could ever read or understand; and I see no cause or reason to dissent from them touching intercession in this kind."

"Indeed, I grant CHRIST is not wronged in his mediation. It is no impiety to say as they do: Holy Mary, pray for me; Holy Peter, pray for me."

With Bishop Montague, we do not deny that the Saints departed, just as all good Christians on earth, intercede "*in general and for all in general;*" we do not deny that compellations or addresses to them of this sort are to be found in ancient authors; and we grant also, that in *such* invocations "there is no impiety;" and though it by no means follows, that even such invocations ought to be introduced into the Liturgy of a Church,—seeing there is no warrant for such use of them either in Holy Scripture or antiquity—yet if the Church of Rome required no more than this, she would be clear (as respects this subject) of the guilt which now rests upon her of imposing sinful terms of communion, and thus causing and perpetuating the breach of Christendom.

Such are the invocations for which Dr. Pise argues, and in behalf of which he quotes the council and catechism of Trent; which, strictly speaking, are no invocations, but compellations or apostrophes to the Saints, expressive of the wish that they, as the friends of GOD and members of the same Heavenly Society with ourselves, would give us, as do our fellow Christians on earth, the benefit of their prayers; and unite, as brethren and fellow servants, their orisons with ours, *in the service and worship of* GOD. But are these the invocations which conformity to the Roman ritual and to Roman usage requires? Far, very far otherwise.

For, according to the ritual and usage of the Roman Church, the Invocations of the Saints, are invocations in the proper, scriptural sense of the word; addresses of humble supplication and prayer in the *service* and *worship* of the creatures to whom they are offered; addresses which express dependence on these creatures as gods,[‡] and which implore of them all temporal and spiritual blessings; addresses which are made in the same time and place, and with the same outward signs of devotion, (on the knees and with uplifted hands and eyes,) which are used in the service and worship of GOD.

That the ritual and usage of the Roman Church require these addresses to the saints to be made, not in the way of compellation or apostrophe, but in the way of religious *service* and *worship*, and in the same attitudes, the same offices of devotion, and the same cries for mercy, and to all human appearance in the same bent and intention of soul with which the worshippers make their address to the Holy Trinity, is a fact which Romanists will not pretend to deny. For *the matter* of their addresses to the Saints, take a few specimens of the prayers to the Blessed Virgin contained in the Roman Breviary.

The following prayer is in the short office of the Blessed Virgin:

"O Holy Mother of GOD, we fly to thy protection: despise not our supplications in our necessities, but deliver us from all dangers, O Glorious and Blessed Virgin. LORD, have mercy upon us. CHRIST, have mercy upon us," &c.

The following form of absolution occurs in the same office:

"By the prayers and merits of the Blessed Mary, ever Virgin, and of all the Saints, may the LORD bring us to the kingdom of heaven! Res., Amen." Again: "In Festis B. M. V.," and frequently elsewhere, the priest says, ... "Enable me to praise thee, Holy Virgin," and the response is, "Grant me strength against all thy enemies!" Then follows, here as in other offices of the Breviary, "Holy Mary, succor the miserable, help the weak-hearted, comfort the sorrowful, ... let all who celebrate thy holy festival be sensible of thy help."

And in the sixth lesson of the same office we read; "Will you know how much more excellent the Virgin is than the Heavenly powers? They stand by with fear and trembling, veiling their faces; she OFFERS MANKIND to him whom she bore. THROUGH HER ALSO, WE OBTAIN THE PARDON OF OUR SINS. Hail, therefore, O Mother, . . . and pray for us thy son JESUS CHRIST, our LORD; that THROUGH THEE we may find mercy in the day of judgment, and obtain those good things which are laid up for those who love GOD," &c.

And in another office; "O Mary, Blessed Mother of GOD, perpetual Virgin, Temple of the LORD, Sanctuary of the HOLY GHOST, Thou only art without example most pleasing to our LORD JESUS CHRIST, pray for the people, mediate for the clergy, intercede for the devout female sex, &c.

The following is a translation of parts of one of the devotional hymns of the Breviary:

"August Mother of God, ever Virgin and blessed Gate of heaven . . . loose the bonds of the guilty, enlighten the eyes of the blind, drive away from us all evils, and ask for us all good things; . . . grant us a pure life, and a safe passage through this world, that we may attain to the vision of Jesus and rejoice forever."

The other saints and the angels are invoked in like manner; as for instance, in the Breviary, in the festival of St. Joachim: "O Joachim, holy spouse of Anna, Father of the august Virgin, grant to thy servants here [present] the succors of salvation." And in the Missal: "O Michael, Holy Archangel, defend us in [our] warfare, that we perish not in the dreadful day of judgment."

In the Pontifical, in the benediction of an image of the B. V., are the following prayers:

"O GOD, who didst vouchsafe to choose the Virginal palace of the Blessed Virgin, in which thou mightest dwell; grant, we beseech thee, that we, being GUARDED BY HER PROTECTION, may be joyfully present at her commemoration. Who livest," &c.

"O Mary, glorious Mother of GOD, ever Virgin, who alone wast worthy to bear the LORD of all things, and to suckle the King of Angels, remember us, we beseech thee, and pray for us thy Son JESUS CHRIST, that, being upheld by thy patronage, we may deserve to come into the kingdom of heaven."

"Almighty Everlasting GOD, by whose most merciful dispensation all things are created out of nothing, vouchsafe to bless and sanctify this image reverently erected to the honor of the most pious Mother of thy Son our LORD JESUS CHRIST; and grant, most merciful Father, . . . that, by the prayers of the same most holy Virgin, all those who shall study to honor with supplication, before this image, the same Queen of Mercy and most gracious Lady, may be delivered from instant dangers, and obtain pardon in the sight of thy divine Majesty," &c.

Such prayers may be quoted, in any number, from the Breviary, where the Virgin is frequently invoked as "the Queen of Heaven," "the Mother of the World," "Mother of Grace," "Parent of Mercy," the "only Hope of sinners," &c.; and, in one passage on which we cannot at present lay our hand, the worshipper is made to adore the Virgin in these words: "By Thee, the Holy Trinity is sanctified, and the precious cross celebrated and adored through the world; by Thee, Heaven exults; the Angels and Archangels rejoice, Devils are put to flight, and man is called back to heaven," &c.

If we leave the Breviary, the Pontifical, and the Missal, and pass to devotional works put forth by the authority of Popes and Cardinals for popular use, we find ourselves launched on a sea of these idolatrous services. Take as a specimen, Cardinal Bonaventure's Psalter of the Blessed Virgin, in which the Psalms of David are converted into forms of prayer, thanksgiving and praise to her, by putting *Lady* in the place of *Lord*: thus, in the 93d Psalm, "GOD is a GOD of vengeance, but thou, O mother of mercy, art inclined to mercy." In like manner the *Benedicite*, the *Benedictus*, and the *Te Deum*, are transposed into her praise; thus: "We praise thee, the Mother of GOD, we acknowledge thee to be a Virgin. All the earth doth worship thee, the spouse of the Eternal Father. Thee all Angels and Archangels, all thrones and powers, faithfully serve. To thee, all angels cry aloud, Holy, Holy, Holy Mary, Mother of GOD. . . . . The whole court of heaven doth honor thee as Queen. The holy Church throughout all the world doth invoke and praise thee, the Mother of divine Majesty." Nay, worse, if worse be possible, the Athanasian Creed has been converted by this idolatrous man, whom all Romanists are bound to worship as a saint, or, as Dr. Pise allows us to say, as a god, into a form of confession to her honor: "Whosoever would be saved, before all things it is necessary that he hold a firm faith concerning Mary; which faith except every one do keep, whole and undefiled, without doubt he shall perish everlastingly;" and which, after incorporating among other things the fable of her Assumption, concludes, "This is the true faith concerning Mary, which except a man believe firmly and faithfully, he cannot be saved." Here we have the *animus* of the present Roman Church, which proposes the Blessed Virgin as an object of divine worship, celebrates a festival in honor of her assumption, and pronounces anathema on all who do not believe in the legend and unite in the worship.

Now since Dr. Pise appeals to the decision of the impartial public, we make issue with him on the question, not whether these addresses are idolatrous—of which, however, there can be no reasonable doubt—but, whether they do not prove that he, Dr. Pise, is a man either very weak or dishonest: He assures his Protestant readers that all which his Church requires, is that they should call upon their brethren in heaven to assist them by their prayers; to prove this, he quotes the Council and Catechism of Trent; and by availing himself of a verbal ambiguity in the word *invocation*, he seeks to show, that Œcolampadius and Bishop Montague, and other Protestant authorities, agree with his Church; while at the same time he knows, that if his Protestant readers should suffer themselves to be duped by his jesuitical wiles, and decoyed into his idolatrous communion, they would be compelled to fall prostrate before the saints, and to worship them as Gods; to commit their souls to their keeping; to implore of them protection and illumination; and in the same breath, and with the same powers of body and soul, to worship and serve ALMIGHTY GOD as the King of Heaven and Father of the Universe, and one of his creatures as the Queen of Heaven, and Mother of the Universe!

As a well informed and honest man, Dr. Pise was bound to tell his readers that the *Ora pro nobis* is a point which may be thrown out of the controversy, as one of comparative insignificance; he was bound to lay before them the above and similar passages of the Breviary, and others of a more idolatrous character, from approved Roman formularies of devotion, and to justify his Church in imposing the use of them on her members, in stifling the cry for reformation, and in pronouncing anathema on all who dissent from their use; in a word, he was bound to inform his readers that the actual requirements of his Church, are *not* to be judged by the Trent definitions; which Romanist bishops, as he knows or ought to know, use merely as cords to bind upon their Church the corpse of corruption. Instead of this, Dr. Pise has done what is flatly opposite; concealing the actual requirements of his Church, and seeking, under the specious plea of invoking the prayers of the Saints, to allure his Protestant readers to the commission of acts, which to say the least, and what even he must admit, have a strong appearance of idolatry. Let him appeal, then, to the decision of his impartial public, whether such conduct is worthy of an honest and intelligent man?

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[*] The letter referred to, appeared in the New York Freeman's Journal of last week.

[†] The last versicle is omitted in the American Prayer-book.

[‡] In his letter in the Freeman's Journal, Dr. Pise has been brought to admit that the saints may be addressed as Gods; justifying his view by a quotation from David, "Ego dixi Dii estis."

THE JOURNAL OF COMMERCE.—Some excitement has been produced among us by the annexed article from the Journal of Commerce, to which we advert merely to express our surprise, that reflecting men should attach to it the least importance. What is it? The substance of a sermon preached at St. Thomas's? No; but the impressions which the sermon conveyed to a man fresh from the late gatherings at the Tabernacle, and whose habits and prejudices alike disqualify him from receiving or expressing the truth which he has undertaken to report. Something the editor of the Journal of Commerce no doubt heard, probably some just strictures on the abuse of Church authority, (which were, we dare say, as applicable to *lay-popes* as to High Church bishops,) and distinct avowals of the Holy Scriptures as the only rule of faith to the Church, but which after passing through his mind may be about as much like the original, as the juice of an indigo bag to the pure element that entered it. The introduction of the nick-name in the beginning of the article, the allusion to Dr. Emmons, and indeed, the temper of the whole piece, show plainly that the writer is not to be trusted for the report of a sermon from a pulpit of the Episcopal Church. May we be pardoned the suggestion, that if there be in the wide universe of religion and politics any proper orbit for the Journal of Commerce, its guiding genius would take a little more pains to discover and pursue it?

"THE CHURCH.—The Rev. Dr. Hawks, of St. Thomas's Church, who has been spoken of as a very High Churchman, if not a Puseyite, preached a sermon of great boldness on Sunday morning last, which certainly defined his position as very far from Puseyism. He made a clean sweep, in fact, of all hierarchical or Church power as assumed by men over each other, declaring that the rule of Christian authority was to be looked for not in the decisions of an oligarchy, nor in tradition, but in the Scriptures alone. And he said with Dr. Emmons, the great Congregational divine, that the only passage in holy writ which could be claimed as authorizing ecclesiastical jurisdiction, was that direction of the Saviour, Matt. xvii. 15: 'Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican.' But even this authority, Dr. Hawks said, did not apply to the Christian Church, (which at that time had not been established,) but to the form of government existing in the Jewish Church; and was in strict accordance with the customs and usages of the times.

"Divine revelation, he said, does not give authority whereby a priesthood may claim the right, in any form, of dictation or compulsion in matters of conscience. Whenever this right is claimed, said Dr. H., it is universally attended by an avaricious and grasping desire for more and more power, until the mask is thrown off, and they stand before the world in opposition to all reason and law, human and divine; opposed to their fellow men, opposed to their God. Such claims have heretofore kept the deluded beneath a yoke of servitude, but the system cannot be continued in this enlightened and republican age. For our part, said the Dr. emphatically, we are directed to search, not the Church, but the Scriptures. Worship thy Maker in all lowliness. Fear *Him*, but fear no *Church*. Love the Lord thy God with all thy heart, and soul, and strength; this is the first and great commandment. And the second is like unto it,—love thy neighbor as thyself. Upon these two commandments hang all the law and the prophets. The Dr. closed with an eloquent appeal to the good feelings and good sense of his hearers, who, we are told, have very extensively expressed themselves highly delighted with the sentiments of the sermon."

P. S. Since writing the above, we have seen the annexed *caveat* from the Courier and Enquirer:

"This can scarcely be considered a fair subject for newspaper comment or controversy; but as we perceive that the foregoing article has been copied with approving remarks into the *Commercial Advertiser*, we desire to put other papers on their guard against giving further publicity to it until its accuracy is admitted by Dr. Hawks. It must be apparent to the merest tyro in Church matters, that if Dr. Hawks uttered any such sentiments as are here attributed to him, he has ceased to be an Episcopalian divine; and consequently, the sooner he withdraws from the Church, the better will be his standing among those who respect him alike for his high talents and the fearless and frank avowal of his opinions on all subjects and on all occasions. If he is no longer an *Episcopalian*—and he certainly has ceased to be one if he entertains and promulgates such opinions—he owes it to himself and the Church which has always been proud to recognise him, to withdraw at once from all connexion with her, instead of forcing upon those in whom the power is vested, the disagreeable duty of publicly severing the existing connexion.

"But we do not believe the story published in the *Journal of Commerce*. We know that concern well enough to believe, as is asserted by Dr. Hawks' friends, that the foregoing is a gross and wilful perversion of his sermon. At all events, it will become the duty of the Rev. Dr. to deny its accuracy, or promptly to withdraw from a connexion with a Church, the tenets and government of which, his *conscience* will no longer permit him to approve."

We see by the papers that the New School General Assembly has resolved, by a vote of 66 to 33, "that the Assembly do not think it for the edification of the Church" that their body should "take any action on the subject"—of slavery. Such a resolution, from such a quarter, may be taken as a symptom of returning health in the public mind. See on this subject the remarks of the shrewd and caustic writer on our first page, which came to us from the far West, and ought to have appeared in our columns some two months since. The contributor for the New World, whose pamphlet we take this opportunity respectfully to acknowledge, is too late and too gentle to be a successful agitator. Our fixed opinion has been, that the Anti-Slavery paroxysm would, in due time, exhaust itself; and that during its violence the best remedy was patience. In its progress, however, we have had many cheering proofs that our Southern clergy have not been driven by it to a reaction towards the opposite extreme; but by means of public services and catechisms, and other suitable provisions, have labored to promote the spiritual improvement of the slaves, and to inculcate on them, as well as on their masters, the importance of discharging "their duty in that state of life to which it has pleased GOD to call them."

"The Episcopal Church Defended; with an examination into the claims of Methodist Episcopacy," is the title of an excellent pamphlet by the Rev. James A. Bolles, rector of St. James's Church, Batavia, N. Y., which we hope to take an early opportunity to make better known to our readers. Among its other recommendations, are some letters of Dr. Whitehead, which have not before, to our knowledge, been published in this country, and which throw additional and curious light on the origin of the Methodist Schism.

THE DUBLIN REVIEW.—It gives us pleasure to acknowledge from Casserly & Sons, 108 Nassau street, the February number (London copy) of this Roman Catholic Quarterly Journal. By the by, we are happy to learn from the Catholic Herald, that this journal is in some danger of being superseded, among Romanists in this country, by the British Critic; since the latter journal is adapted to inspire them with much sounder views of Catholicism than they can possibly obtain either from Dublin or from Rome.

The Journals of the Georgia and North Carolina Conventions are received.

Judge Redfield's "Sketch of the Hon. Fletcher Edwards," a "Review of a Sermon by the Rev. Wm. S. Potts, D. D., * * by An Episcopalian," and the Rev. Dr. Fuller's "Characteristic Excellencies of the Liturgy," and Dr. Milledoller's well considered "Dissertation on Incestuous Marriage," are pamphlets of which we regret to be obliged at present to take so brief a notice.

ASSOCIATED MISSION OF WISCONSIN.

The Rev. William Walsh having been transferred by the Right Rev. Bishop Kemper from Raemi to the mission at Nashotah Lakes, requests that all communications intended for him be directed to Nashotah Lakes, Summit Post Office, Milwaukie county, Wisconsin.

For the Churchman.

CHURCH AT KEY WEST.

The Spirit of Missions for May, contains an earnest appeal from the vestry of St. Paul's, Key West, for assistance in an endeavor to relieve their church edifice from a debt of about $1,300; which amount, the disastrous changes in worldly fortunes everywhere felt, prevented their realizing from subscriptions, and other anticipated resources on the completion of the building,—a stone structure of a durable character.

The appeal is commended to the favorable consideration of all Christians at the north, who are anxious for the spread of the Gospel throughout our southern borders; for to have the Church sacrificed, as it must be in a few months, under the legal proceedings instituted, would be exceedingly prejudicial to the interests of religion in that quarter.

That the Church at Key West is the *only one* along the several hundred miles of coast lying between St. Augustine on the Atlantic, and Tallahasse on the Gulf of Mexico;—and that seafaring men more particularly are benefited by the services there,—(not only those of the vicinity but hundreds annually who are there temporarily on their way to and from the various ports of the Gulf of Mexico,)—are facts which especially commend the object to the liberality of commercial men in our northern cities; whose interests—so often jeopardised through storm and shipwreck in that region—cannot but be favorably effected by the establishment of the Church upon a permanent basis, from the moral effect which regular religious services are calculated to produce in all communities. We hope, from the smallness of the amount required, that no difficulty will be met with in securing it.

Donations will be thankfully received by the Treasurer of the Domestic Department, 139 Broadway.

We understand that the Board is anxious to secure the services of a missionary for the Island:—to enter upon his duties the approaching Autumn.

INTELLIGENCE.

DIOCESE OF MASSACHUSETTS.

The Debts of the Churches.—The proposition which recently appeared in our columns, to raise ninety thousand dollars for the purpose of paying off the debts of several parishes, and of building new churches in this city, (Boston,) has excited no little interest in the various portions of the diocese; and very many among the clergy and laity are anxious that such an effort should be made. We fully believe the sum may be raised; and this belief is founded on a knowledge of several liberal offers which have already been made. Such an effort, if successful, would impart new life to those parishes now burdened with debt, and would evince a zeal in the cause of religion, which is seldom manifested in any Christian communion. We should rejoice to know that the effort was to be made.

Fifth Sunday after Easter, May 21, in the afternoon, the bishop confirmed forty in St. Paul's Church, Boston.—*Christian Witness.*

DIOCESE OF CONNECTICUT.

From our correspondent.

HARTFORD, May 17, 1843.

I send you a brief account of what is doing in the Church in this place, in which I know you feel a deep interest, as a portion of God's heritage. Last Sunday morning a confirmation was held in Christ Church, by the bishop of the diocese. The morning was cloudy and a small quantity of rain fell, but as soon as the services commenced, the clouds disappeared, and the sun shone forth clear and bright. The very heavens seemed to look down in gladness and smile upon the scene.

The sermon on this occasion was preached by the rector of the church, from the words, "And other fell on good ground." Mr. Burgess entered at length upon the nature of confirmation, and told those who were about to receive the imposition of hands what was expected of them on assuming for themselves the solemn obligations of their baptism. The bishop then administered the rite to thirty-five persons, and afterwards delivered a very appropriate and affectionate address to the confirmed.

In the afternoon the bishop confirmed twenty-five persons at St. John's. This is very gratifying to the friends of this church, as a confirmation was held there a short time since.

On Wednesday, an ordination was held at Christ Church, when the Rev. C. W. Everest was admitted to the holy order of priests. Present, the Rev. Dr. Totten, the Rev. Messrs. Burgess, Coxe, Vail, and Sherman. Prayers were read by Rev. Mr. Coxe, the lesson by Rev. Mr. Vail. The sermon was preached by the rector of the church, from the passage, "I am the good shepherd; the good shepherd giveth his life for the sheep." The sermon was one of the most able, comprehensive, and faithful discourses to which I ever listened. The candidate was presented by the Rev. Dr. Totten.

Mr. Everest has received a call to the rectorship of a church at Hampden in this state. God grant him a rich harvest of souls in this new field of labor!—*Christian Witness.*

DIOCESE OF WESTERN NEW YORK.

Bishop De Lancey's Visitation.—The bishop of the diocese commenced his summer visitation by officiating on Sunday, the 21st, in the morning, at Trinity Church, Centrefield; and in the afternoon, in Zion Church, East Bloomfield. At the latter parish, 18 persons were confirmed, one of whom belonged to the Church in Centrefield. Prayers were read by the Rev. Mr. Chipman, of Centrefield, the missionary of the station, and the bishop preached.

On the 22d, in St. John's Church, Canandaigua, services were held in the morning. Prayers were read by the Rev. Mr. Chipman, and the bishop preached and confirmed 13, (having confirmed in private, one on a former visit,) making in all 14 for this parish. The bishop also, at the request of the rector, baptized three children.

At a meeting of the Standing Committee of the diocese, held at Geneva on the 23d inst., the consent of the Committee was unanimously given in the canonical form, for the consecration of the Rev. John P. K. Henshaw, D. D., bishop elect of the diocese of Rhode Island. Canonical testimonials were also signed in the following cases, viz., in favor of the Rev. George D. Gillespie, deacon, to be admitted to the order of priests; in favor of the Rev. Philemon E. Coe, to be admitted to the same order; in favor of R. M. White, to be admitted to the order of deacons; and in favor of Benjamin Birge Griswold, and Samuel K. Miller, applying to be received as candidates for holy orders. It was pleasant to meet so full an attendance, all the members of the Committee being present but one, and he was detained by important duties. Two of the Committee had to travel over 100 miles to perform these duties.

A Change.—Mr. Frederick M. Noll, a licentiate of the Presbytery of New York, has returned his certificate of licensure, and proposes to enter the ministry of the Church. Mr. Chapin will have another item for the book with which he is expected to gratify the Evangelist.

Gospel Messenger.

DIOCESE OF PENNSYLVANIA.

Convention.—Our last week's statement of the proceedings of this body was brought down to the adjournment on Wednesday evening, in which certain gentlemen were incorrectly said to have been elected members of the Standing Committee, and Deputies to the General Convention. The clerical tellers only had reported at the time of adjournment; but we were afterwards informed that the vote of the laity was substantially the same; and as our paper was just going to press, the supposed result was given; the different decision subsequently made being known too late to apply the necessary correction.

The Convention re-assembled in St. Andrew's Church on Thursday morning, 18th inst., at 9 o'clock, when morning prayer was read by the Rev. Wm. White. The chair being taken by the bishop, a joint report was received from the clerical and lay tellers of the state of the ballot for officers on the preceding evening; when the Hon. Horace Binney called the attention of the Convention to the sixth section of the Constitution of the Church in this diocese, which requires that "all officers and committees appointed by ballot, must, in order to their election, receive the votes of a majority of the clerical members, and of the lay representations." It was ascertained from the Secretary, that the Convention consisted of 46 clergymen, and lay representatives from 60 parishes; and it appearing from the tellers' report that the Rev. Dr. Dorr and the Rev. Mr. Morton, of the clergy, and Messrs. Robins and Newbold, of the laity, had received a majority of votes, by both orders, as members of the Standing Committee, they were, on motion of Mr. Binney, unanimously declared to be elected. The Rev. Mr. Bull then moved that the Rev. Messrs. Suddards, Spear, and Neville, of the clergy, and Messrs. Herman Cope, John Farr, and Lewis R. Ashhurst, of the laity, be declared elected as the remaining members of the Standing Committee. The chair pronounced this motion unconstitutional, those gentlemen not having received a majority of votes. From this decision Mr. Bull appealed, but the judgment of the chair was sustained by a very large majority. The same decision took place in the case of Deputies to the General Convention, of whom only the Rev. Messrs. Bull and Morton, of the clergy, and the Hon. Horace Binney, of the laity, were declared to be elected. The Convention then proceeded to another ballot, which resulted in a plurality of votes for the Rev. Drs. Boyd, Ducachet, and Coleman, of the clergy, and Messrs. Wagner, Wharton, and West, of the laity, as members of the Standing Committee; and Rev. Dr. Upfold and Rev. Mr. Bowman, of the clergy, and Messrs. Smith, Scott, and Stiles, of the laity, as Deputies to the General Convention. The constitutional majority required, was 24 clerical and 31 lay votes, and the highest vote received being 23 of the former, and 28 of the latter, there was no choice. The Convention continued to ballot until the hour of final adjournment, with nearly the same results; and it was ultimately resolved that the election be indefinitely postponed. The constitution provides that "in all cases of a failure or omission to elect any officer or annual committee, the persons then in office, or belonging to the committee, shall continue in their station until others shall be chosen." The following gentlemen, therefore, constitute the Committee and Deputation, being the same as last year, viz:

STANDING COMMITTEE.

Clergy.—Rev. George Boyd, D. D.; Rev. Henry W. Ducachet, D. D.; Rev. Benjamin Dorr, D. D.; Rev. Henry J. Morton; Rev. John Coleman, D. D.

Laity.—Tobias Wagner, Esq.; George M. Wharton, Esq.; Thomas Robins, Esq.; Jas. S. Newbold, Esq.; Francis West, Jr., M. D.

DEPUTIES TO THE GENERAL CONVENTION.

Rev. George Upfold, D. D.; Rev. Levi Bull; Rev. Samuel Bowman; Rev. Henry J. Morton. Hon. Horace Binney; Hon. John M. Scott; James S. Smith, Esq.; Edward J. Stiles, Esq.

During the intervals of balloting, the Convention proceeded with its ordinary business. The Rev. Dr. Upfold, from the committee previously appointed, reported a resolution, which was unanimously adopted, recommending an annual collection, or appropriation, by every parish, for the circulation of the Holy Scriptures; to be remitted to the Treasurer of the Society for the Advancement of Christianity in Pennsylvania, and expended by that Society for such object alone. The same gentleman, in behalf of the committee to whom was referred the consideration of the expediency of changing the time of annual meeting of the Convention, reported a resolution, which, on his motion, was laid on the table, that, after the next Convention, it shall meet annually on the third Tuesday in September. We omit many matters of minor interest.

At 7 o'clock, P. M., the Convention adjourned *sine die*, after singing the last four verses of the 99th Psalm, and the benediction being pronounced by the bishop.—*Banner of the Cross.*

Meeting in Behalf of Seamen, (*Philadelphia.*)—Agreeably to public notice, a meeting of clergy and laity, called for the purpose of adopting measures to promote the moral and religious improvement of seamen, was held in Trinity Church, in this city, on Monday evening last, 22d inst. A respectable congregation was present, and of the clergy, the Rev. Drs. Boyd, Clay, and Coleman, and Rev. Messrs. Cooley, Goodman, Ogilby, Prior, Quinan, and Stokes, of Philadelphia, and Watson of R. I.

The chair was taken by the Rev. Dr. Boyd, who commenced the service with appropriate collects, and singing the 118th hymn. Mr. R. S. H. George was appointed secretary of the meeting, whose object was stated in an eloquent written address, by the Rev. J. R. Goodman. He was followed in a very interesting and impressive speech, by the Rev. Fred. Ogilby. The following resolutions, moved by the first named speaker, and seconded by the latter, were unanimously adopted:—

Resolved, That a committee of twelve be appointed, to adopt the best measures in their power for opening, as early as practicable, a *Chapel for Mariners,* in which divine service shall be regularly performed; and to report at a future meeting, such plans as shall appear to them most proper to be pursued for the benefit of this unevangelized and neglected portion of our fellow creatures.

Resolved, That the above committee devise some plan by which, with the consent of the owners thereof, at least two Bibles for the use of the officers and men, shall be placed in every registered vessel of this port, together with a sufficient number of Prayer Books, and appropriate Tracts.

The chair appointed the following gentlemen the committee: Rev. J. R. Goodman, Dr. Brooke, U. S. N., Capts. Drinker, Geo. Robinson, E. Bray, Benj. Snell, and James Horner; Dr. Francis West, jr.; and Messrs. Edw. J. Stiles, Wm. Kirkham, Benj. G. Mitchell, and James J. Barclay.

The meeting then adjourned, after the benediction had been pronounced by the Rev. Chairman.—*Ib.*

DIOCESE OF OHIO.

Bishop McIlvaine officiated in St. Philip's Church, Circleville, April 14th, and confirmed 6 persons; in St. Paul's Church, Chilicothe, on the 19th, and confirmed 25; and in St. Paul's Church, Mount Vernon, on the 10th inst., and confirmed 10 persons.

On Saturday, May 13th, Bishop McIlvaine consecrated St. Timothy's Church, Massilon. The Rev. Messrs. West, Freeman, Fairchild, Gray and Smith, with the rector, the Rev. John Swan, assisted. The sermon was preached by the bishop. The church is one of the best Gothic buildings west of Philadelphia, built of stone, and of great simplicity of character—as well in the general design as in the interior finishing. There are few examples of such perseverance amidst great pecuniary difficulties, for the erection of a church, as this parish has exhibited. And there are few so delightfully united and harmonious, so devoted to their pastor, and so blessed in a sure and steady growth in the number and piety of their members.

In consequence of the attack of indisposition which Bishop McIlvaine experienced while at Massilon, he desires us to say, that he will be unable to meet the appointments advertised.

Episcopal Recorder.

DIOCESE OF VIRGINIA.

Convention.—The Convention assembled, according to previous notice, in the Monumental Church, Richmond, on the 17th inst. Morning prayer was conducted by the Rev. Upton Beall, rector of Christ Church, Norfolk; and the sermon was preached by the Rt. Rev. John Johns, D. D., assistant Bishop of Virginia, from 1 Tim. chap. iv. 16: "Take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee."

At the close of the service, the Rt. Rev. William Meade, D. D., took the chair as President of the Convention; and the Rev. Benjamin M. Miller, rector of St. Paul's Church, Norfolk, was unanimously elected secretary. By order of the President, the roll of the clergy, entitled to seats in the Convention, was called by the secretary, and sixty-five clergymen answering to the call of their names, took their seats accordingly. The certificates of the lay delegates were then presented, and referred, as usual, to a committee for examination, who reported the names of forty-nine gentlemen entitled to seats as lay delegates, from nearly as many parishes in the diocese.

The Convention being organized, the President announced that he would furnish, in the morning, a list of the Standing Committees to be appointed by him according to the rules of order: and then, on motion, the Convention adjourned to meet on Thursday, the 18th, immediately after the conclusion of divine service, to commence at 9 o'clock.

At the opening of the session on Thursday, the President announced the following list of the Standing Committees:

Committee on the State of the Church.—Rev. Mr. Grammer, chairman.

Committee on Parochial Reports.—Rev. Mr. Bell, chairman.

Committee on the Episcopal Fund.—Rev. Mr. Dana, chairman.

Committee on Fund for the Support of the Widows and Orphans of Deceased Clergymen.—Rev. J. P. McGuire, chairman.

Committee on accounts of Treasurer of the Diocesan Missionary Society.—Rev. C. W. Andrews.

Committee on Finance.—Philip Williams, Esq., chairman.

The session of this day was occupied, almost exclusively, in receiving applications for dividing certain parishes; and admitting others recently formed into connection with the Convention; in hearing the annual addresses of the bishops, containing a report of their official acts and visitations of the diocese; the Parochial Reports read by the several ministers exhibiting the present condition of their respective parishes; the reports of the treasurers of different funds belonging to or under the control and supervision of the Convention; all which documents were referred to their proper committees.

On Friday, the portion of Bishop Meade's Address relating to an application to be made to the Legislature of Virginia for the passing an act to enable religious and benevolent institutions, belonging to the several religious denominations in the state, to receive bequests of money, was referred to a special committee: who subsequently reported, that such a measure was highly expedient; and recommended, that a committee be appointed to prepare and present to the legislature, at its next session, a memorial upon the subject; and that the committee be also authorized to solicit the co-operation of the other religious bodies of the state, in effecting this important and desirable object. A large committee, composed of the most respectable laymen of the Church, was appointed by the Convention.

A special committee was also appointed to report upon the allowance proper to be made by the Convention, for the services rendered by the bishop and assistant bishop. The committee reported the sum of $1000, for the salary of the former, and $2000, for that of the latter, for the present year. The resolutions, to this effect, reported by this committee, were unanimously adopted by the Convention.

A resolution was also unanimously adopted, "respectfully but earnestly requesting Bishop Meade to suspend his labors for a time, in the hope that his health and strength may thus be restored."

The Convention, on Saturday, was employed in receiving the reports of the different Standing Committees;—the trustees of the Theological Seminary and High School, and the Diocesan Missionary Society; and in discussing and adopting their various resolutions. It was gratifying to perceive the kind and conciliating spirit which characterized the debates of this and the preceding days, and the disposition which seemed universally to prevail, to modify the different propositions which were introduced so as to secure, in regard to all important measures, the unanimous and cordial co-operation of the entire Convention. Distinguished as our Conventions have heretofore been for a spirit of harmony and brotherly love, we have never been more struck with the exhibitions, in this respect, than were presented during the meeting of the Convention which has just been closed.

We learn from the report of the Committee on the State of the Church, that the Church was never in a more prosperous condition in every respect than at present.—*Southern Churchman.*

Ordination.—On Thursday the 11th ult., in the chapel of the Theological Seminary of Virginia, Bishop Meade admitted to the order of deacons, Mr. William F. Lockwood, an alumnus of the Seminary. Morning prayers were offered by the Rev. Mr. Stringfellow, rector of Trinity Church, Washington, and the candidate was presented by the Rev. Dr. Sparrow.

BISHOP JOHNS' APPOINTMENT FOR JUNE.

King William,—Wednesday, 7th.

St. Paul's, Essex,—Thursday, 8th, confirmation.

Tappahannock,—Friday, 9th.

King and Queen,—Saturday, 10th.

Urbana,—Sunday, 11th, confirmation and a church to be consecrated.

Christ Church,—Monday, 12th.

White Chapel,—Tuesday, 13th.

North Farnham,—Wednesday, 14th, confirmation.

Warsaw.—Thursday, 15th.

Yeocomico,—Friday, 16th.

Nomini,—Saturday, 17th.

Oak Grove,—Sunday, 18th, confirmation.

St. Paul's,—Monday and Tuesday, 19th, and 20th, confirmation.

St. John's, King George C. H.,—Wednesday, 21st, church to be consecrated and confirmation.

Lamb's Creek,—Thursday, 22d.

BISHOP MEADE'S APPOINTMENTS IN AMHERST, NELSON, &C., &C.

In compliance with the unanimous request of the Convention to suspend his labors for a time, with a view to the restoration of his health, Bishop Meade will postpone, for the present, the visitation of the parishes in Amherst, Nelson, &c., &c., contemplated by him before the Convention, and of which notice has been given. Bishop Meade, we understand, will return to his residence in Clark county, in the course of a few days.—*Southern Churchman.*

CALENDAR.

JUNE.

4. WHITSUNDAY.
5. Monday in Whitsun-Week.
6. Tuesday in Whitsun-Week.
7. } Ember-Days.
9. }
10. }
11. TRINITY SUNDAY, and St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

JULY.

2. Third Sunday after Trinity.
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James the Apostle.
30. Seventh Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Delaware County. The Ascension of our Lord Jesus Christ, May 25th. In St. Peter's Church, Hobart, instituted the Rev. Andrew H. Cornish into the rectorship of the parish. Morning Prayer was read by the Rev. Thomas S. Judd, Missionary at Windham and Prattsville, Greene county, assisted by the Rev. George Waters, rector of St. John's Church, Delhi, who read the Lessons; the keys of the Church presented to the new incumbent, in name and behalf of the parish, by the Hon. Levinus Mensen, Senior Warden; and the Sermon preached by the Bishop.

In the afternoon, confirmed 11, and subsequently, at his residence, a sick member of the parish.

Saturday, May 27th, in St. John's Church, Delhi, instituted the Rev. Mr. Waters into the rectorship of the parish. Morning Prayer was read by the Rev. Mr. Cornish, assisted by the Rev. Daniel Shepard, Principal of the Delaware Academy, who read the Lessons; the keys of the church presented to the new incumbent, in name and behalf of the parish, by Ebenezer Steele, M. D., Senior Warden, and the Sermon preached by the Bishop.

In the afternoon, confirmed 14.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy*. Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county*.

First Sunday after Trinity, June 18, St. James' Church, *New York*.

Thursday, July 6, Islip, *Suffolk county*, Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county*. Friday and Saturday, 14 and 15, St. Ann's Hall, Flushing, *Queens county*.

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, 18, St. Paul's College, College Point.

Seventh Sunday after Trinity, July 30, Kingston, *Ulster County*.

Eighth Sunday after Trinity, August 6, Norfolk, *St. Lawrence County*. Friday, 11, *Hudson*. 12, Athens, *Greene County*.

Ninth Sunday after Trinity, August 13, Catskill. Tuesday, 15, Clermont, *Columbia County*. 16, Redhook, *Dutchess County*. 17, Ulster, *Ulster County*. 18, Hyde Park, *Dutchess County*. 19, Esopus, *Ulster County*.

Tenth Sunday after Trinity, August 20, St. Paul's Church, Poughkeepsie, *Dutchess County*. 21, Wappinger's Creek. 22, Marlborough, *Ulster County*. St. Bartholomew the Apostle, Thursday, 24, Patterson, *Putnam County*, Ordination A. M., Confirmation P. M. Saturday, 26, Fishkill, *Dutchess County*.

Eleventh Sunday after Trinity, August 27, A. M., Fishkill Landing, 4 P. M., Newburgh, *Orange County*. Tuesday, 29, Monticello, *Sullivan County*. Thursday, 31, Walden, *Orange County*, Ordination A. M., Confirmation P. M. September 1, Goshen.

Twelfth Sunday after Trinity, September 3, A. M. Cold Spring, *Putnam County*, 4 P. M. Phillipstown. Tuesday, 5, Peekskill, *Westchester County*. Thursday, 7, Sing Sing. 8, Tarrytown. 9, Greenburgh.

Thirteenth Sunday after Trinity, September 10, A. M. Yonkers, 4 P. M. Tuckahoe.

Fourteenth Sunday after Trinity, September 17, Flatbush, *Kings county*.

Sixteenth Sunday after Trinity, October 1, St. Mary's Church, *New York*.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

GENERAL THEOLOGICAL SEMINARY.

The stated annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel in the city of New York, on Monday, the 26th of June, 1843, at 6 o'clock, P. M.

By order, EDWARD Y. HIGBEE,

New York, May 29, 1843. Sec'y.

RHODE ISLAND CONVENTION.

The next Annual Convention of the Protestant Episcopal Church in Rhode Island, will be held in St. Stephen's Church, Providence, on Tuesday, June 13, 1843, at 10 o'clock, A. M. AZEL D. COLE,

Secretary of the Convention.

Woonsocket, May 16, 1843.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Paul's Church, in the city of Boston, on Wednesday, the 21st of June, at 9 o'clock, A. M. P. VAN PELT, Sec'y.

June 3, 1843.

CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN OF THE P. E. CHURCH IN THE STATE OF NEW YORK.

A special meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held at the Sunday school room of St. John's Chapel, on Tuesday, the 13th of June next, at 5½ o'clock.

By order of the President,

New York, June 3, 1843. S. SEABURY, Sec'y.

ST. BARTHOLOMEW'S CHURCH.

The services of this church on the first Sunday evening in each month will be discontinued during the summer.

June 3, 1843.

ST. SIMON'S CHURCH.

German Protestant Episcopal Congregation.

Divine service in the German language will be celebrated in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the afternoon, at half past 3 o'clock. Sermons by the Rev. Adolph Frost.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

New York, June 3, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M. Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,

June 3, 1843. 35 Murray street.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening,* at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Identity of the Prophetic Symbols which denote the* ANTI CHRISTIAN POWERS OF THE CHURCH, *and their Classification agreeably to their relations respectively to the Church under the* JEWISH, *and to the Eastern and Western Apostacies under the* CHRISTIAN *dispensation, as founded on the* PERPETUITY *of the Abrahamic Covenant.*

N. B. To be accompanied by illustrations.

Episcopalians generally, are respectfully invited to attend. June 3, 1843.

☞ The Annual Convention of the Protestant Episcopal Church in the Diocese of Connecticut, will be held in the city of Hartford, Tuesday, 13th day of June next. Services to commence at 10 o'clock, A. M.

By order of the Bishop,

E. E. BEARDSLEY, Sec'y.

Cheshire, April 21, 1843.

ACKNOWLEDGMENTS.

ST. MARK'S CHURCH, WILLIAMSBURGH.

The rector of St. Mark's Church, Williamsburgh, L. I., gratefully acknowledges the receipt of the following donations to aid in securing the church to the present congregation:

From Miss Grace Peck, Flushing, $100; Elijah Peck, do, $100; James M Waterbury, Williamsburgh, $100; per Miss M H Schuyler, $50 50; Charles Peck, $20; Joseph W Harper, $20; Cornell Peck, $10; Hamilton Peck, $10; Wm Tapscott, $10; per Rev Dr Anthon, $10; Rev Dr Anthon, $5; D A Cushman, $5; James Udall, $5; Richard Peck, $5; J R Peck, $5; J Peck, $5; Mrs T Peck, $5; Mrs Williams, $1; cash, $1; L Philips, $5; F J Bronson, $5; S Brown, $5; Wm Currie, $5; W H F, $5; D M Stebbins, $2; cash, $5; D H Arnold, $5; G W Morris, $5; Rev T H Taylor, D D, $5; B W Davis, $5; P C Cornell, $5; H E Pierrepont, $5; R Kermit, $5; cash, per Mrs Jane Doyle, $5; Mrs and Miss Jones, $10; cash, $10; James J Jones, $5; per Thomas Browning, a lady, $10; A B McDonald, $5; Wm Nelson, $5; J Alstyne, $5; Wm Van Hook, $5; W H A, $5; per J J Diossy Dunn, $20; P Lorillard, $10; Stephen Cambrelling, $5; Mrs J Rogers, $10; Peter Griffin, $5; John Ward, $1; Geo D Shipman, $1; per L T Coles, Minor Reith, $10; cash, $10; G Polly, $15; Lawrence Waterbury, $25; Wm Henry, $35.

About one thousand dollars more are wanted to secure this church to the present congregation, and it is to be hoped that the claims of a poor but increasing congregation, in a village of six thousand inhabitants, within the sight of New York, will meet that attention and liberal response which they most certainly deserve from all who bear true love to Zion and the extension of the Redeemer's kingdom.

Any donations for the above purpose, sent to Swords, Stanford & Co, 130 Broadway, will be thankfully received and duly acknowledged.

Williamsburgh, May 31, 1843.

PROFESSORSHIP OF PASTORAL THEOLOGY AND PULPIT ELOQUENCE IN GEN. THEOL. SEMINARY.

Received through Rev Edw N Mead, from Rev Paul Trapier, rector of St Michael's ch, Charleston, S C, $100; and from Rev Wm Dehon, minister of St Stephen's parish, S C, $20. Total, $120.

WM. H. HARISON,

May 31, 1843. Treasurer of Fund.

CITY MISSION SOCIETY.

The Treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since May 15th:

Received in a letter "from a friend of the City Mission," $5. From Israel Russell, $25. Jacob R Le Roy, $30. Total, $60.

LEWIS PHILLIPS, Treasurer,

at the office of the Howard Insurance Co,

New York, May 31, 1843. 54 Wall st.

CHRIST CHURCH, JORDAN, ONONDAGA COUNTY.

Acknowledged in behalf of Christ Church, Jordan, Onondaga county:

Cash, $6. Cash, $3. Total, $9.

C. N. S. ROWLAND,

Treasurer of Convention P E Church, N. Y.

May 30, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The treasurer thankfully acknowledges the receipt of the following sum:-

From Christ ch, Poughkeepsie, Rev Dr Reed, rector, collection, $39.

C. N. S. ROWLAND, Treasurer,

May 31, 1843. 55 Water street.

☞ There is still a deficiency of $300 to meet payments of quarter stipends *due* to missionaries on 1st *April last,* and two months of another quarter expired, when $1000 more will be due, without funds to meet the drafts of missionaries.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Onderdonk, Hempstead, annual, $1. Grace ch, Waterford, Rev G B Eastman, $2. Rev Nath Sprague, Royalton, Vt, $1. B, donation, $0 75. Total amount, $4 75.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,

THOMAS C. BUTLER, Agent,

At the Depository, 20 John street.

New York, May 31, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From Miss Onderdonk, Hempstead, annual, $3. Cash, donation, $2. Rev D V M Johnson, for Prayer Books sold, $3 50. Grace ch, Waterford, Rev G B Eastman, $3. Mrs J Dow, New Hampshire, annual, $2. Charles Stimpson, Boston, for Prayer Books, $113 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,

THOMAS C. BUTLER, Agent,

At the Depository, 20 John street.

New York, May 31, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 24th of May, has received the following contributions:

From Miss E W Harris, Port Republic, Md, half, $1; James H Bond, Esq, of do, half, $2 50; Trinity parish, N Y, a member, $1; through C C Trowbridge, Esq, R A in Detroit, monthly collection, St Paul's ch, Detroit, for May, $30; Zion ch, Pontiac, a member, $1; St Paul's ch, Waterford, a member, $1—$32. Through D Ravenel, Esq, R A, Charleston, Charleston Monthly Missionary Lecture, $8 64; widow's mite, for Mississippi Valley, $10; All Saints' ch, Waccamaw, $50; do, Francis M Weston, Esq, $50—$118 64. St James' ch, Danbury, $1; a lady of Jersey City, $1; St George's ch, Schenectady, for Painesville, O, $10; Quinquagesima collection, St Martin's parish, New Amsterdam, Va, half, $12; Rev Mr Sprague, Royalton, Vt, $1.—Total, $180 14.

THOMAS N. STANFORD, Treasurer,

At the store of Swords, Stanford & Co,

May 31, 1843. 139 Broadway, New York.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since last report, 24th inst:

From St Luke's ch, Montpelier, Geo, Rev C Fay, rector, per W P Hunter, Esq, R A, Savannah, half, $6; Miss E W Harris, Port Republic, Md, half, $1; James H Bond, Esq, do, half, $2 50; a lady of St John's ch, Portsmouth, N H, for Rev Mr Payne's mission, Africa, by G M Marsh, Esq, $20; St Paul's ch, Erie, Penn, Quin coll, per Rev H Tullidge, rector, $10; a friend to missions, Westchester, N Y, $100; St Michael's ch, Naugatuck, Ct, S school Christmas offering, half, $2 50; parish, half, $2 35; Quin coll, $4—$8 85; St Martin's parish, New Amsterdam, Hanover co, Rev W V Bowers, rector, $8; Quin coll, half, $12; from Missionary Society of N Chartin's parish, for 1843, $19—$39; Sunday school of the Church of the Ascension, New York, for the support of an African child, to be named Gregory T Bedell, $20. Total amount, $207 35.

F. S. WINSTON,

New York, May 31, 1843. Acting Treasurer.

JUST PUBLISHED,

PAROCHIAL SERMONS,

BY JOHN HENRY NEWMAN, B. D.,

Fellow of Oriel College, Oxford. The six volumes of London edition are printed in two handsome volumes octavo, upwards of 600 pages each, $5.

OPINIONS OF THE PRESS.

"Of Mr. Newman's Sermons it may be safely said, that they are adapted to the besetting sins of the age; that the author traces these with a masterly hand to the most secret springs of intellectual pride; and that he explains and enforces the great principles and duties of Evangelical holiness, with a grace and simplicity of style, and onction of manner, which are seldom surpassed. We therefore heartily commend his Sermons to our readers, and earnestly hope that they may find their way into every family."—*The Churchman.*

"As a compendium of Christian duty, these sermons will be read by people of all denominations. As models of style, they will be valued by writers in every department of literature."—*U. S. Gazette.*

"These Sermons must eventually be received and quoted as among the Standard Theological Writings of this century; and that too within the time of this generation."—*Philadelphia Saturday Post.*

"They bear the marks of an original and highly Catholic mind; and many of them breathe a deep devotional spirit."—*Albany Argus.*

ALSO JUST READY,

THE KINGDOM OF CHRIST;

Or, Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church.

BY FREDERICK DENISON MAURICE, M. A.

Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 500 pages, uniform in style with Newman's Sermons, Palmer on the Church, &c. $2 50.

As Mr. Maurice is yet unknown to many readers on this side of the Atlantic, we may infer his standing from a remark of the London Christian Remembrancer on a volume of his Sermons recently published: "It is a volume which ranks with those of Newman and Manning; for originality of thought, liveliness of address and illustration, we know no preaching better than this author's."

D. APPLETON & CO.,

PUBLISHERS,

June 3—2tis 200 Broadway.

IMPORTATION OF EUROPEAN BOOKS.

D. APPLETON & CO.,

200 Broadway, New York,

RESPECTFULLY inform the literary public, that the branch of their house in London, No. 16 Little Britain, has recently been placed under the management of a person of literary attainments, and they invite the attention of the friends of literature to the important advantages the establishment affords for the importation of Books specially ordered. Among the great variety of publications abroad, comparatively few are for sale in this country. A great inconvenience is therefore obviated by this arrangement, as any person may leave his order for any particular work, and, by the rapid communication of steamers, the book is at hand in a few weeks.

Professors and Students of Theology, Law, and Medicine—Architects, Mechanics, and all who are unable to procure foreign books in our own country, may, for the small commission of ten per cent. on the cost, procure any work published in any part of Europe.

Books for incorporated institutions will be imported free of duty.

D. A. & CO. have, in addition to their branch in London, an agent in Leipsic for the supply of all orders for Books published throughout Germany; also in Brussels, Paris, Florence, and Madrid; so that they are prepared to execute, with great fidelity and promptness, all orders intrusted to their care from any portion of the Continental Book Market.

The necessity of such facilities for a speedy supply of Books from the great Book Marts of Europe, has long been felt. The advantages which they offer to Literary Institutions, Professional Gentlemen, and the Literary Public at large, all will acknowledge.

D. A. & CO. are constantly receiving Old Books in every department of Literature, Science, and Arts. The rare and curious works embraced in this collection may not be known to many who visit our city—comprising a variety of illuminated Missals, black letter tomes, &c. Bibliophiles, and those who have a relish for quaint books of past ages, will do well to call.

A Catalogue of the modern English Books for sale is now ready.

☞ Orders intended for the steamer of 1st of the month, should be handed in by 3 o'clock the day previous; and the like for steamer of the 19th.

June 3—2tis

FISHKILL ACADEMY.

THE REV. WILLIAM H. HART, having taken charge of the Academy in the village of Fishkill, and occupying a spacious and commodious house in a pleasant part of the village, is disposed to receive four or five pupils into his family as boarders, who will receive the benefit of his private instructions, in addition to the daily exercises of the Academy. Classical scholars of 12 years old and upward would be preferred. The pleasantness and advantages of this village, it is presumed, are too well known to need comment.

TERMS.—For Board and Tuition, during the term of 10 months, $150, payable semi-annually in advance. The above charge will include all expenses, with the exception of books, stationary, and washing.

May 27—4t

PARISH LIBRARY, 13 vols—viz:

VOL. 1, Leslie and West.

Vol. 2, Sumner on Preaching.

Vol. 3, Jewell's Apology.

4, Clement's Epistles.

5, Gibson's Letters.

6, Sherlock's Discourses.

7, Sumner on Matthew and Mark.

8, and 9, Works on Episcopacy.

10, Jebb's Kempis.

11, Walton's Lives.

12, Burnett's Lives.

13, Sumner on St. Luke. Fresh bound in cloth, $8.

J. A. SPARKS,

Churchman's Bookstore,

May 27. 109 Nassau-street.

ORGAN MANUFACTORY.

ANTHONY-STREET, NEW YORK.

THE subscriber manufactures all kinds and sizes of Church and Parlor Organs, of improved construction, superiority of tone, and at extremely moderate and advantageous terms.

Also, those truly useful organs; possessing Barrel action in addition to the usual finger keys; by which Psalmody is performed in the first style of execution, and rendering this noble instrument perfectly available in Country Churches where Organists cannot be procured.

FOR SALE,

Several Parlor Organs, varying from $200 upwards.

Also, Church Organs, of great volume of tone, from $300 upwards.

Also, a large Church Organ, with two sets of keys, fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.

GEORGE JARDINE,

May 27—yly Organ Builder.

A LADY who has had much experience in Teaching, and who can present unexceptionable testimonials, wishes to obtain a class of Young Ladies as daily pupils, at their own residence; or a situation as Governess in a family.

A note addressed to M. C. C. at this office, post paid, will be promptly attended to. May 27—2t$

PRAYER BOOKS.

QUARTO Prayers, suitable for Reading Desks, bound; and also in sheets, which can be bound to order. J. A. SPARKS,

Churchman's Bookstore, 109 Nassau st.

May 27.

THE EPISCOPAL CHURCH DEFENDED;

WITH an Examination of the Claims of Methodist Episcopacy. By Rev. J. A. Bolles, A. M. For sale, price 37½ cents, by J. A. SPARKS,

Churchman Bookstore,

May 27. 109 Nassau street.

PEWS IN ST. CLEMENT'S CHURCH,

Amity street, near Washington Square.

PERSONS desirous of renting pews in this Church for the present year are informed that a Committee of the Vestry will wait in the Church for that purpose, on Sunday after Morning and Evening Service.

May 20—3t.

TRACTS FOR THE PEOPLE, No. 6.

THE HERESY OF THE BAPTISTS.

JUST received and for sale by

J. A. SPARKS,

Churchman Bookstore, 109 Nassau-street.

May 20.

NEWMAN'S PAROCHIAL SERMONS.

THIS valuable work is now published, and for sale at this office.

J. A. SPARKS, 109 Nassau-street,

May 13. up stairs.

HEMPSTEAD SEMINARY.

THE Summer Session of this institution has commenced. At present there is a vacancy for eight or ten Students. Parents, therefore, who desire a pleasant, healthful, and retired school, of easy access to the city, a Seminary for their sons, in which the government is parental, and in which every attention requisite to the education of the conscience and the heart, as well as to the training of their intellectual powers, is given, should early embrace this opportunity.

Pamphlets, describing the studies, discipline, and terms, or any information concerning the Seminary, can be obtained by calling on Mr. S. D. Skillin, Crockery Merchant, 87 Water, near Wall-street; and any communication or package intended for the Principal or Students, if left before 3 o'clock, P. M., with the above named gentleman, will be forwarded the same day.

GERARDUS BEEKMAN DOCHARTY, A. M.,

Principal.

Hempstead, L. I., May 13, 1843. 3t$

WORKS ON EPISCOPACY.

BOWDEN AND COOK. Also, Dr. Cook's Answer to the Princeton Review. For sale at this office. May 6.

KNIGHT & COLBURN,

BOOKSELLERS,

BALTIMORE, MD.

CHURCH MUSIC and other works, published by J. A. Sparks, 109 Nassau st., New York, constantly on hand and for sale as above. Jan. 38.

JULIA OF BALÆ, OR THE DAYS OF NERO,

A STORY OF THE MARTYRS.

BY the author of the "Merchant's Daughter," "Virginia," &c., second edition, for sale at this Office.

April 29.

THE KINGDOM OF CHRIST,

BY Rev. F. D. Maurice, A. M., from the 2d London edition. For sale at this office, price $2 50.

J. A. SPARKS, Churchman Bookstore,

May 13. 109 Nassau-street.

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School,

WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

CHURCHMAN'S BOOKSTORE.

JAMES A. SPARKS,

109 NASSAU-STREET, NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which are added, KYRIE ELEISON, a TRISAGION, never before published, by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish; and RESPONSES to the Decalogue.

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From the London Ecclesiastical Gazette.

HOUSE OF COMMONS.

Friday, March 24, 1843.

EDUCATION AND FACTORIES BILL.

Sir James Graham, in moving the second reading of this bill, proposed that the labor clauses should go through committee on an early day, but that the education clauses should be postponed till after Easter.

Mr. Hume asked whether it was to be distinctly understood that members, in assenting to the second reading, did not preclude themselves from canvassing in committee the principle of the rating and of the superintendence by the clergy?

Sir James Graham answered, that the principle of the bill was the education of the factory children by the aid of the state, and that the mode of effecting that object, though a matter of vast importance, was still but a question of detail, which would remain fully open to discussion.

Mr. Hume wished to know likewise whether ministers intended to carry the work of education further by any subsequent measure?

Sir James Graham referred to the announcement he had made on introducing this bill that government intended to extend the principle, by subsequent measures to children engaged in lace works and print works, and to children in the workhouses of large towns.

Mr. Hawes and other members protested against committing the entire control of national education to the clergy of the Church of England.

Mr. Ewart, on the understanding that the principle of the clauses proposed to be postponed would remain open to discussion, would be content to abstain from the opposition which he had intended to offer in the present stage.

Lord J. Russell understood that the two main grounds of opposition were to be the control by the established clergy, and the levy of rates upon dissenters. It would be convenient that whatever objections were intended to be directed against these proposals should be stated now. He was most anxious that the subject should not take such a turn as would render education an instrument in widening religious disagreement.

Mr. Hindley had the strongest objection to the clauses which it was now proposed to postpone; and pressed Sir James Graham to make them the subject of a separate bill.

Mr. Ewart in stating his objections said, There was only one sound principle of dealing with this subject—that the general education should be merely secular, and that the religious necessities of the pupils of each denomination should be supplied by teachers of their own creed. He condemned the exclusive character of the body of trustees, containing, as it was to contain, a clergyman of the Church, two churchwardens, and four other members of the establishment.

Lord Surrey would not object to the constitution of the body of trustees, for he did not see how a nation could adopt so large a measure, and not place her chief reliance for its execution on her own establishment. But he pointed out objections to some of the clauses affecting the Roman Catholics.

Mr. Gally Knight declared his dissent from Mr. Ewart's theory, which cut the Gordian knot by omitting religion altogether from the code of national instruction. Education, he was persuaded, must, in order to be useful, be based upon religion. If the dissenters on the one hand regarded this plan with aversion, an equally unfavorable view of it was entertained by an extreme party in the Church. His own inference was, that the government had chosen a just medium. He hoped that ere long it would be extended to the rural population. The voluntary system would not suffice for the country districts. It worked some good; but taken alone, it was but a broken reed.

Mr. Hawes objected to the bill, and claimed for the Roman Catholics and for the dissenters equality with the establishment: unless this were afforded, the bill would be only a fresh source of discord.

Sir J. Graham feared that what had passed this evening would weaken the chance of a cordial settlement. It was true that he had opposed the measure of the late ministers on the subject of the Committee of Council; but that opposition had led to a compromise which had worked satisfactorily, both for the National and for the British and Foreign Schools. With respect to Ireland, the system established there had always been referred by Lord Stanley, who introduced it, to the peculiar circumstances of that kingdom. Government had been charged with sacrificing the dissenters and the Roman Catholics. Against that charge he would cite the liberal and candid testimony of Lord Surrey. With respect to the questions asked respecting the sense in which the phrase "teaching the Scriptures" was used, he would refer to the evidence given by Mr. Dunn, the secretary to the British and Foreign Society, with whom he was disposed to concur in his interpretation, and who had shown that the Scriptures might be, and were, taught without any view or tendency to the making of proselytes. As to the Sundays, he wished it to be clearly understood, that the bill was intended to enforce the attendance at church only of the children belonging to the establishment, not that of the children belonging to dissenters. The government, in bringing forward this bill, had been well aware that it had dangers to encounter on the left as well as on the right; and while full credit was due to the dissenters for their efforts in the cause of education, it was obvious that without the cordial aid of the Church, no extensive measure of education could be effected. The object here had been to employ the intervention of that Church to the utmost extent which would be compatible with the avoidance of offence to the consciences of dissenters. The measure could no longer be delayed with safety: the disturbances of last autumn had been chiefly brought about by young persons—indeed almost wholly by youths from 18 to 22 years old. It was necessary to bear in mind the circumstances of existing society, and to abstain from pushing abstract theories of religious equality to extremes. He exhorted the House to conduct the debates on this subject with temper and calmness, and trusted that if that course were preserved, this measure might be made to effect the most extensive and important benefits.

Sir George Grey gave credit to ministers for a sincere desire to do their best, though he did not think they had succeeded in every particular clause. He was sure their wish would be, not to force any unpopular enactment on this subject by large majorities, but to enact what should be generally acceptable. Under this bill, every master and assistant must be approved by the bishop of the diocese; and as he would probably appoint none but members of the establishment, the many valuable teachers trained by the British and Foreign School Society would be altogether excluded. He desired to see some modification in the constitution of the body of trustees; he should recommend, instead of leaving the selection of schoolbooks in each case to the clerical trustee, that the books should be fixed by the Committee of Privy Council, so as to effect uniformity in all the schools; and he should wish that children accustomed to attend Sunday schools should be permitted to continue that attendance, instead of being compelled to attend the Sunday instruction of the factory school.

Sir R. Inglis claimed for the Church the maintenance of her office as the supreme instructress of the people. He feared that this bill did not place her in the pre-eminent position she was entitled to. Her functions were transferred to a Committee of Privy Council, of which it was possible that not one single member might be in communion with the Established Church. Sir James Graham, if he was prepared to make the concessions required on the other side, could not expect the support of Churchmen, who were well aware of the very considerable sacrifices they made in supporting the bill even as at present framed. It was an error to suppose that the trustees would be exclusively Churchmen; even the churchwardens were not necessarily members of the Church; and two of the other trustees must be chosen from among the occupiers of factories, a class of whom nearly one half were dissenters. He regretted the great extent of power which this bill bestowed upon the Committee of Privy Council. The argument of numbers was one which he did not regard in deliberating upon a political claim, but it was one which here made against the parties employing it. It appeared that the number of church marriages in the last year was between **114,000** and **115,000**; of non-church marriages only **8200**. Either, therefore, the dissenters bore a very small proportion to the Churchmen in point of number, or they had celebrated their marriages in the Church, thus proving that their conscientious objections were mere pretexts. And he wished Mr. Hume, the great critic of pounds, shillings, and pence, to recollect that the registration of births, deaths, and marriages, was costing the country **£90,000** a year. Such an outlay, made for this toy of the dissenters, ought to be borne in mind when next a question was raised about some comparatively small demand in favor of the Church. He hoped he should hear no more of the modern assertion that the Chnrch of England is a sect.

Mr. Hume made several objections, and recommended Sir James Graham to make the education clauses the subject of a separate bill.

Mr. Acland read evidence to show that the dissenters, in districts where Church schools are established, very willingly allow their children to partake the religious instruction bestowed there. He deprecated all acrimonious feeling on such a subject. If voluntary means would have sufficed, he should have been glad; but he feared it was not safe to trust to such sources alone.

Mr. F. Baring believed that the main objection to the bill would be the great power lodged in the clerical trustee; and he deemed it a fair objection. Considering that the funds were to be raised by a rate, he thought it reasonable that, for the satisfaction of the rate-payers, some person should be put into the trust who would see that the money was fairly spent.

Mr. Hardy insisted upon the paramount importance of religious education.

Mr. Milner Gibson objected that the effect of this bill would be to exclude the Roman Catholic population, and he argued that all the rate-payers ought to be represented at the board of trustees.

Mr. Manners Sutton believed that the education clauses, instead of deterring parents from letting their children go to the factories, would be a strong inducement to them to send the children thither.

Mr. W. Cowper regarded the bill as a necessary one. The voluntary system was experimentally proved to be inadequate, and the present measure, though not free from imperfections, was perhaps on the whole as good a one as could be found. He had a high respect for the dissenters, and thought their objections would be serviceable in improving this bill; but they were not objections which ought to defeat it, or to protract the miserable condition in which so many thousands of children were now left from want of means to instruct them. When gentlemen spoke of the rate-payers' rights, and the parents' rights, he must ask them whether the children had no rights? If a parent was not entitled to injure the body of his child, neither was he entitled to destroy its mind.

Lord Ashley said, he had been asked why his application to Parliament had been made only for the manufacturing, and uot for the agricultural districts. He would answer, that in the agricultural districts the duty devolved on the landlord of seeing that all who lived under him were brought up in loyalty to the king, and in the fear of God; it was only among the great masses congregated in the towns that Parliament could properly be called on for the means of education. He showed the inadequacy of the education provided by the old law, and enlarged upon the advantages which the present bill was likely to effect. This was no time to inquire on whom the responsibility of past neglect ought to rest; let all parties rather combine to cure the evil now. What figure would England make among the nations of the world, if, after the avowal and exposure of so much filth on the surface of her society, she were now to shrink from cleansing it away?

Mr. Cobden said, that the dissenters would oppose many of the clauses; he would do what he could in committee against their enactment; but he would support the second reading of the bill, for it gave a chance for some little education, and it made some small advance on the side of liberality, by giving, for the first time, a public grant without the annexed condition of a Church of England catechism.

Mr. Darby supported this bill, as not only justifiable but necessary.

Mr. B. Hope followed on the same side.

Lord J. Russell did not regret the discussion which had taken place, and which he hoped would induce the country to look at this bill, hitherto somewhat misunderstood, in the fair temper now generally exhibited by the house. He should have been glad if the Church would have agreed to foundations in which the Scriptures might have been read without the inculcation of any particular creed; but he knew that this was not now a practicable course. But, then, if the feelings of the Church were entitled to consideration on the one hand, so, on the other, were the opinions of the dissenters. Some weight was due to the objection that the board of trustees, as here constituted, would represent one party exclusively. He recommended an increase in the annual grant distributable by the Privy Council for the purpose of educating proper persons to be masters in the factory schools.

Mr. Ross supported the measure.

The bill was then read a second time.

From the London Quarterly Review.

MEDIÆVAL CALENDARS: SAINTS' DAYS.

It is a matter of considerable interest at the present era, when the principles of the Church are so anxiously scrutinized by friends and foes, to recollect how and in what manner our present calendar of Festivals and Saints' days was formed. Our Reformers truly and reverently proceeded upon the principle of honoring antiquity. They found "a number of dead men's names, not over-eminent in their lives either for sense or morals, crowding the calendar, and jostling out the festivals of the first saints and martyrs." The mediæval Church, as the Romanists still do, distinguish between days of Obligation and days of Devotion. Now, under the Reformation, only some of the former class, the Feasts of Obligation, were and are retained, being such as were dedicated to the memory of our Lord, or to those whose names are pre-eminent in the Gospels:—the Blessed Virgin, the Apostles, the Baptist as the precursor, and St. Stephen as the proto-martyr; St. Mark and St. Luke as Evangelists; the Holy Innocents, as the earliest who suffered on Christ's account; the Feast of St. Michael and all Angels, to remind us of the benefits received by the ministry of Angels; and All Saints, as the memorial of all those who have died in faith. Surely no method could have been better devised than such a course for making time, as it passes, a perpetual memorial of the Head of the Church.

The principle upon which certain festivals of Devotion still retained in the calendar prefixed to the Common Prayer, and usually printed in italics, were selected from among the rest, is more obscure. Many of them evidently indicate names which had been peculiarly honored of old in the Church of England:—St. Alban, the proto-martyr of Britain; Augustin, the apostle of the English race; Venerable Bede; and King Edward the Confessor, the real patron of England, supplanted in the age of pseudo-chivalry by the legendary St. George. Others must have been chosen for their high station in the earlier ages of the Church—St. Ambrose, St. Augustine, St. Martin, and St. Cyprian; others from their local celebrity.

A third class are, Saints who are simply commemorated; and it is a very curious fact, and, as we believe, hitherto quite unnoticed, that these Saints' days, now considered as the distinctive badges of Romanism, continued to retain their stations in our popular Protestant English almanacs until the alteration of the style in **1752**, when they were discontinued. By what authority this change took place we know not, but perhaps the books of the Stationers' Company might solve this mystery. We take the first which lies before us, the almanac of the venerable Philomath Gadbury:—

JANUARY, 1733.

1 *Circumcision.*
2 Abel.
3 Enoch.
4 Chromach.
5 Edward Confessor.
6 *Epiphany.*
7 1 p. *Epiphany.*
8 Marcellus.
9 Lucian.
10 Agatha.
11 Higinus.
12 Arcadius.
13 Hilary b.
14 2 pp. *Epiphany.*
15 Maurus.
16 Kentigern.
17 Anthony
18 Cathed. Petri.
19 Woolstan.
20 *Pr. W. born.*
21 *Septuages.*
22 Theodore.
23 Term begins.
24 Wilfrede.
25 *Conversion St. Paul.*
26 Cletus.
27. Christopher.
28 *Sexagesima.*
29 Samuel.
30 King Charles I. martyr.
31 Cyriæcus.

More amusing, however, is one of Gadbury's rivals, whom we find included in the same volume:—

"Poor Robin, **1733**, a new Almanac after the old fashion, wherein you have an account of the eclipses, the new moons, full moons and half moons, commonly called quarters; also the sign governing, telling you when to cut your corns, pare your nails, and many useful things, not to be had anywhere else, with a discovery of an infallible method to tell fortunes by the Twelve Houses, being the first after Bissextile or Leap-year, *containing a twofold Calendar*, viz.: *the honest, true-hearted* PROTESTANT OLD ACCOUNT, WITH THE MARTYRS FOR PURE RELIGION ON THE ONE SIDE, *and those who were justly executed for plotting treason and rebellion on the other.*"

We select the month that is the richest, namely:—

OCTOBER, 1733.

1	Remigius.	1	Jack Adams.
2	Leodegar.	2	Phalaris.
3	Thomas b.	3	The season now
4	Francis.	4	declines a little.
5.	Constantine.	5	Leave physic off,
6	Magnus.	6	and stick to victual.
7	20 *aft. Trin.*	7	*Will. Say.*
8	Pelagio.	8	Perillus.
9	Dearris.	9	*Rainsborough.*
10	Pauline.	10	Simon.
11	*K. George II. cr.*	11	Nestorius.
12	Wilfred.	12	Charon.
13	Amantius.	13	That flesh upon your
14	21 *Aft. Trin.*	14	back to lay.
15	Severus.	15	That summer labor
16	Gallus.	16	washed away.
17	Audrey.	17	*Harrison, the Butcher.*
18	St. Luke Evangelist.	18	*Cook, the Solicitor.*
19	Ptolemy.	19	*Scot, the Brewer.*
20	Faust. Virg.	20	*Hugh Peters, the Jester.*
21	22 *aft Trin.*	21	*John Carew.*
22	Cordula Virg.	22.	*John Jones.*
23	Term begins.	23	*Adrian Scroop.*
24	Areta.	24	*Daniel Axtel.*
25	Crispin.	25	Crispin.
26	Amandus.	26	Who loves the law,
27	Florence.	27	the term is come,
28	23 *aft Trin.*	28	But my advice is,
29	Narcissus.	29	agree at home.
30	*King George II. born.*	30	Owen Bowen.
31	Julian.	31	*Phelps, the Scribbler.*

We wish our diligent and erudite friend Sir Henry Ellis would take "Poor Robin" in hand. He beats us; alas! how the keenest wit evaporates in the course of a century. We are utterly unable to explain the joke of introducing "Jack Adams" and "Phalaris" amongst the "roundheads." "Poor Robin" in his day, was the delight, the counsel, the guide of the English country-folk. They made love and beer by his directions; wooed the sweetheart and tapped the barrel, in the assigned planetary hour. His calendar is the great treasure-house for allusions to local customs and popular sports. Quaint rhymes and ludicrous prose fill his pages, not always the most delicate or refined, yet perhaps as innocuous as the "useful information" now presented to the "intelligence of the masses," by his untaxed successors—"*B. Franklin born,*" "*Voltaire died,*" "*Day when Oxford Dons get drunk,*" and so on, as may be seen in the Temperance Almanac, to the great edification, without doubt, of the numerous respectable clergy and pious ladies by whom the said Society is patronized. "Poor Robin" affords much matter for consideration. He shows that the tradition respecting the appropriation of the days to particular saints was considered by the common people as eminently *Protestant*, that is to say, as a part and parcel of the Church of England; and that an almanac without Saints for every day was naught. We have neither space nor leisure to pursue this inquiry: but we do earnestly wish that some one well versed in ecclesiastical history, for instance Mr. Palmer, would investigate the "Calendar;" not with the view of ministering to antiquarian curiosity or idle amusement, but as involving principles of the highest importance. The secular power came to the aid of the Church by the statute **5** and **6** Edw. VI. c. **3**. This Act commands all our present liturgical festivals to be observed; and their non-observation is by no means an act of discretion, but a breach of the law of the land. Of the peculiar sports and observances which had been attached by ancient usage and custom to peculiar days—the dancing round the Maypole on the festival of St. Philip and St. James—the bonfires on the feast of the Baptist—and the like—it is unnecessary to speak; but the main feature, anterior to the Reformation, was the cessation from work and labor upon such festivals. The people had a time provided to rejoice before the Lord; and the exceptions in the Act show that such was still the spirit of the age: those who chose to work are merely *permitted* to labor.

The Puritans abolished the Church fasts and festivals; and by their ordinance, 8th June, **1647**, (Scobell's "*Acts and Ordinances,*" p. 81,) the feast of the Nativity of Christ, Easter, Whitsuntide and all other holidays, were utterly suppressed. But they were not so blind as not to see how this abolition might have an injurious effect upon the comfort and well-being of the people. If, on the other hand, they discarded the festivals of the Church, they felt that, on the other, some substitute must be provided. "To the end, therefore, that there might be a convenient time allotted to scholars, apprentices, and other servants for their recreation," it was by the same ordinance enacted that they should have "such convenient, *reasonable recreation and relaxation, from their constant and ordinary labor*, on every second Tuesday in the month throughout the year, as formerly they had used to have on the festivals commonly called holydays." And in case of any difference arising between master and servant concerning the liberty thus granted, the next justice of the peace was to have power to reconcile the same. Yet the foregoing ordinance was not thought sufficient to secure the comfort of the people; and by another, passed on the 28th of the same month of June, **1647**, it was ordained "that all windows of shops, warehouses, and other places where wares or commodities are usually sold, shall be kept shut on the said day of recreation, from eight in the morning till eight in the evening; *and that no master shall wilfully retain his apprentice or other servant within doors, or from his recreation*, unless on account of market-days, fair-days, or other extraordinary occasion;" and in such case the master was to allow unto such apprentice, or other servant, one other day of recreation in place of that one thus taken away.

The Puritans—we do not use the word in reproach, but as a term of description—were wise in their generation. In **1644** they had enacted, by the ordinance "for the restraint of several evils on the Lord's day," (Scobell, p. **37**,) what they considered, and not without truth, as a great moral reform, Maypoles, "a heathenish vanity, generally abused to superstition and wickedness," fell at one stroke. The recreations hitherto practised on the Sunday were to cease. The arrow ceased to fly at the butt; the bowl rolled no more; down fell all the skittles; and the "lewd dancers" on the green were to be indulged with three hours' rest in the stocks, for their own comfort and the edification of the neighbors.

Let us be careful how we carp at these men. With whatever sourness, whatever asperity, whatever "anti-prelatical" feeling this enactment was made, it was founded upon a true and holy principle; and the general neglect of the Sabbath—nay, the encouragement given to its desecration by the Book of Sports—so entirely contrary to the principles and practice of the early Christians—can be viewed only as amongst the national sins which drew down upon the Church of England that tribulation and punishment which she then experienced. Why should we be ashamed to confess the fact? we make no claim to infallibility.

"All work and no play, makes Jack a dull boy." Even the ass cannot be always kept in the mill; and the Puritan legislation points out one great practical object to be attained by the due observance of the Church of England Festivals—practical, because what may be termed the machinery of the Church all works to one end,—and if you maim one portion, it is like damaging a wheel in a clock, the whole goes wrong. The Saints' days and other Festivals were intended by the Church to become out-works, defences protecting mankind in the solemn enjoyment of the Lord's-day. The Puritans, by their "recreation ordinance," scanty as their allowance was, showed that they understood the question in its practical bearings. Observe these holydays according to their true intent; let the morning be spent in the house of God; let the remainder of the day be given to cheerfulness, and you afford to the laboring population—and we take the word "laboring" in its widest sense—the means of reasonable and healthful recreation equally needed for body and mind; and you remove at once the temptations which lead the "masses" to encroach on the sanctity of the Sabbath. Penal laws defeat their own object in such cases. Sorrowful as the desecration of the Lord's day may be, in or around any great town, or still more in our tremendous metropolis, it is far more sorrowful to feel that we urge and scourge the laboring classes to this great sin, by the intense worry and drive of morbid activity which pervades the entire frame of society. Enter the squalid wildernesses of Spitalfields or St. Giles. Even make your progress through the quarters inhabited by the bettermost sort of operatives and working traders, the hives of courts and narrow streets where the brightest blaze of summer never affords more than an adust and sickly ray—where the sweetest shower of spring falls polluted to the ground. Go farther—breathe the stifling vapor of the Arcade or the Bazaar, and look at the pallid countenance of the pining maiden, and you will be convinced that the absolute animal want of mere fresh air, at least for one day in the weary week, must become irresistible.

Perhaps, however, there are no localities where we could so successfully begin to permit the poor, the needy, and the humble to enjoy again the liberty which the Church so joyfully wishes to bestow, as in the manufacturing districts. How many of the plans about which we now dream and talk for the benefit of the operatives, were really effected by the Church long ago, long before there were steam-engines or power-looms? Daily service secured the remission from labor sought by Lord Ashley's bill; and the Festival would now give the means of healthful relaxation and mental improvement, without trespassing upon that seventh of our existence in which we are not to seek our own pleasure, nor speak our own words.

"What!" exclaims the mill-owner, "stop the works for forty days in the year?" Certainly. Do not you lose ten times more by strikes, and turn-outs, and Chartist meetings, than by all the superstitions of preceding centuries?

Never can the Lord's day be duly and strictly observed, and yet in a kindly and affectionate spirit, until the whole system of the Church service is restored. Those who seek to propitiate the "masses" by throwing open museums, and galleries, and libraries on the Sunday, give nothing of their own; they take away that which belongs to the Lord. Those who duly observe the commandment equally give nothing of their own; they give to the Lord what is his, and which costs them nothing. And, so long as they who profess to honor the Sabbath continue, during the remainder of the week, to exact that crushing and continuous labor from those classes who are either directly or indirectly under their control, which drives the objects of their rule to worldly amusements and recreations, or "intellectual pursuits," on the day which should be the day of holy rest—so long are they co-operating in the most efficient manner with the advocates of indifferentism and infidelity. You may give the most "exemplary attendance"—alas! what a root of self-deception and bitterness is there in that word "exemplary," so applied—at church, or chapel, or Exeter Hall; always appear at the proper time in your pew or on the "platform;" be an active member of "The Lord's Day Observance Society;" distribute tracts from "the Repository, No. 56 Paternoster Row;" or Bibles and Prayer-books from "the Christian Knowledge Society's House, No. 67 Lincoln's Inn Fields;" hunt all the donkeys off Hampstead Heath; bowl and roll the oranges down Primrose Hill; kick the cake-baskets off the curbstone; wheel all the old apple women to the workhouse; trundle the barrows to the "green yard;" explode all the ginger-beer; swallow all the "annual reports;" never read the Sunday newspaper—except in the "Monday's edition;"—and yet with all these professions and exertions, if you so chain your clerk to the desk, your shopman to the counter, in short, all your slaves to the oar, as to destroy the comfort of week-day life, and only release them from their bondage when you are compelled to strike off the fetters, you merely goad them to violate the word of God, and mock the spirit of Christianity. What are termed the ordinances of the Church are only applications of the Divine Law. You must take all or none. Difficulties unquestionably there are in the way; but as is most truly and powerfully remarked by Archdeacon Manning, with whose words we shall conclude,—

"The habits of life are not so absolute but that a little firmness would soon throw them into a better order. Let us only resolve to "seek *first* the kingdom of God," to take the cycle and the seasons of the Church as our governing rule, and to make our lives bend to its appointments. When once the Church has restored the solemn days of fast and festival, and the stated hours of daily prayer, there will be an order marked out for all men of good will to follow; and, at the last, we shall once more see this fretful, busy world checked, and for a while cast out by the presence of the world unseen. Its burthen will be sensibly lessened, and the hearts of men will have some shelter and rest to turn to in the dry and glaring turmoil of life. Then among us, as of old, men may go up in secret to the house of prayer, to make their sin-offerings, and their peace-offerings, and their offerings of thanks. No sun should then go down on sins unconfessed, or blessings unacknowledged; and if any be truly hindered, still in their own home, or by the wayside, or in crowded marts, or in busy cities, or in the fields—when the bell is heard afar off, or the known hour of prayer is come—they may say with us the Confession and the Lord's Prayer, and though far from us on earth, may meet us in the court of heaven."—*Sermons*, pp. 206, 207.

ROMANCE IN REAL LIFE.

A case presenting features of more than ordinary interest, and strongly vindicating the maxim that crime seldom fails to result in its own punishment, occupied the Insolvent Debtors' Court on Monday, before Mr. Commissioner Farrell. We allude to the case of an insolvent named Edward O'Shaughnessy, whose petition was opposed by Michael Hallinan, of Charleville. The facts detailed in evidence are briefly these:—

In 1837 or '38 O'Shaughnessy, who was understood to be in comfortable circumstances, feigned a passion for the daughter of Hallinan, a girl of prepossessing attractions, and in manners superior to many of her grade. He won her affections but to betray them, and cast his victim a broken-hearted wanderer on the world. Under the solemn promise of marriage he overcame her virtue, as it was stated, forcibly—and she not being desirous of prosecuting her destroyer, or of exposing herself to the bitter taunts of her acquaintances, resolved to emigrate to America. She proceeded to the United States, where she obtained such employment as her industrious habits in farming fitted her for, but destiny cast O'Shaughnessy again in her way; he offered her marriage, the offer was accepted, and the ceremony solemnized in due form, according to the ritual of the Catholic Church, by a priest of New York. He lived but three months with her, when he abandoned her in the midst of strangers, returned to Ireland, and after some time attempted to marry another woman—an attempt which he failed to accomplish through the ministry of a Catholic clergyman, but in which he was successful by obtaining that of a Protestant clergyman, who either entertained no scruples upon, or who was not thoroughly acquainted with, the matter. His first wife, after having endeavored, without success, to support herself in America, was compelled by the pressure of distress to come home and seek an asylum in her father's humble abode. She was received with paternal kindness. But Hallinan conceived that her husband was bound to support her; and O'Shaughnessy residing in the neighborhood, he had him served with a civil bill process for the maintenance of his wife. O'Shaughnessy appeared, and defended the process. He denied that he had ever married her, and had well nigh succeeded with the defence, when, strange to say, two witnesses were forthcoming, who were present in America when the marriage was solemninized between the parties! They came forward, deposed to the facts, went through a searching cross-examination, as well at the hands of the assistant-barrister, who was evidently surprised at the incident, as at the hands of O'Shaughnessy's solicitor. The force of truth prevailed, and a decree was granted against the double betrayer!—"And most strange of all in this eventful history," the debt for which he was detained in this instance was on a decree for ten pounds obtained against him for the support of a child, the fruit of another amour! The learned commissioner intimated that this was one of the most extraordinary cases that had come before him in his experience. No defence was set up against the crushing weight of facts stated, the petition of the insolvent was summarily dismissed; and he was sent back to jail.—*Cork Examiner.*

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